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Art. I. *An Essay on the Character and Practical Writings of St. Paul.* By Hannah More. 2 vols. 12mo. pp. xii. 290. Price 12s. Cadell and Davies. 1815.

IF in ethical, as well as in physical science, the discovery of new truths, and the communication of knowledge, were the only purposes for which an author could worthily employ his pen, it were much to be regretted that so distracting a variety of works, making no pretensions to originality or predominant genius, should be continually soliciting attention. The least that upon such subjects we could exact from an author would be, that he should in some way contribute to the advancement of learning, or to the improvement of our means of acquiring knowledge; and we should treat with contempt the inefficient labours of him who should content himself with urging what is obvious, and illustrating what is familiar. In morals, however, there is no room for invention; the simple elements are within the reach of the humblest capacity; and were there no other obstacle to the reception of religious truth than what attends the acquirement of other knowledge, there would be little scope or necessity for the efforts of the Christian Moralist. The difficulty consists, not in gaining the belief, so much as in conciliating the attention. Not only does each individual stand in need of a specific degree of information according to the measure of intelligence by which he is distinguished, but his moral dispositions require a peculiar adaptation of the method of instruction or of address; the infinite diversity of minds presenting but so many varied forms of opposition to the impressions of truth. The most condescending accommodations of

style, the lowest class of intellectual efforts, may be recommended by their fitness for their particular object : and it will sometimes be found, to the mortification of the pride of human attainments, that the success of such works, estimated by their usefulness, is in an inverse proportion to the original talent expended on their composition, or to the rules which a rigid criticism would have laid down for their execution. On the other hand it may occur, that a work of the highest literary excellence shall be wholly inefficient for the purposes of general utility. In both cases the decisions of the critic would be in reference to an inappropriate test.

We do not mean to say that works upon Christian Morality are not proper subjects for literary criticism ; but merely that in estimating their value, we are to take into account their design, and their fitness for a particular object. Their literary merit constitutes but a very small part, perhaps, of that fitness. Those minds are undoubtedly to be placed the highest in the scale of intellectual agency, which are characterized by the loftiest capacities for abstract investigation, by boldness and originality of thought,—such as delight in pursuing subjects through all their intricate relations, in sounding the depths of human reasoning, or in surrounding themselves with the ideal forms and pure abstractions of imagination and science. Such persons may seem, perhaps, to be occupied upon speculations far removed from purposes of practical utility. They may appear to be moving in a narrow though exalted sphere, at an inaccessible distance from the ordinary theatre of exertion. But it will often be found that they are, in fact, by means of the minds upon which they act, the central impulse of a series of intellectual influences, indefinitely extending themselves through society.

It is the prerogative of minds of the first order, to possess a plastic—a reproductive energy, so that the effect of their operation on the few with which they come in actual contact, is not so much to give birth to thoughts and passive impressions, as to communicate the power of thought and action, and to shape the mind itself as into a mould, from which its future ideas are to receive their form and character.

There are others, not destitute of original genius, but of less subtle and commanding faculties, that seem more particularly designed to be the organs of conveying the results of what philosophers have discovered or demonstrated, in the vivid and imaginative language of feeling. To them belong the arts of moral suasion ; that power of forcibly arresting the sympathies of the heart, which is connected with the deep emotions and living conceptions of genius ; and that ascendancy which makes us yield up our convictions and affections to its authoritative

control. In this rank, the finest and the most impressive of moral teachers are to be placed ; and it is a happy circumstance when such means of influence are consecrated to the noblest of purposes, the recommendation of truth.

In the next class are comprised all varieties of intellectual artisans, by whom the far greater proportion of moral improvement is carried on, and from among whom the means of effecting the most extensive good is often selected. From this class is provided that useful succession of writers, by whom the solid good sense of truth is exhibited in every different style, and with those peculiar modifications, that the taste and circumstances of the times, the prevalent forms of opinion, and the diversities of individual character, render expedient. A considerable degree of merit and ability distinguishes many of this number, who are nevertheless willing to rest their pretensions on the importance of the subjects of which they treat, and on the credentials of their office, rather than on their personal claims. They profess not so much to tell us what is new, as to remind us of what was forgotten, to 'rescue stale and admitted truths from the dormitory of the soul.' Their productions possess the nature of an external testimony, the accumulation of which is valuable as forming a body of moral evidence upon subjects of generally acknowledged interest, and as multiplying the chances, if we may so express ourselves, of individual conviction. Learning, ingenuity, and taste, may enhance the efficiency of such works, and contribute to the permanency of their influence ; but their intrinsic value will mainly depend on the simplicity, integrity, and purity, with which they present to us the dictates of truth.

There are few names among the literary records of the past fifty years, that have continued for so long a period to engage the favourable attention and even deference of the public for the productions to which they have been attached, as that of the excellent Author of the work before us. It is of little moment, perhaps, by what combination of circumstances this popularity has been sustained. Her sex, her character, her talents, and her industry ; the advantages derived from the circle in which she has moved ; the degree of magnanimity which seemed to attach to the venture of reprobating the manners of the great ; but above all, we believe, her benevolent and successful assiduity in promoting the education of the lower classes, and in diffusing religious knowledge among the poor, which has procured for her name the honour of a public benefactress : these, and perhaps some subordinate circumstances, have concurred, in establishing Mrs. Hannah More in that favour and influence of which she has so honourably availed herself. By singular good fortune, she has attracted the patronage even of fashion ; and her volumes of grave morality, and of graver piety, have

found their way to the toilets and the book-shelves of the trifling, the worldly, and the dissipated. The perfect good-breeding, and the manifest attachment to established institutions, which pervade her writings, have rescued their Author from the fatal suspicion of *methodism*. Stamped with the sanction of episcopal approbation, they have obtained a general passport; they have been acknowledged to be *very good* books; and their Author, though rather severe, a *very good* woman. In too many cases the commendation bestowed has been, we fear, but a sacrifice of sincerity to decency; or, at most, a compromise of assent for obedience. But in not a few instances the favoured instructress has, we doubt not, gained her object, and religion, from having been merely tolerated as a subject of attention, has come to be entertained as a matter of serious thought, and this has issued in permanent convictions and a radical change of character.

That some of Mrs. More's earlier writings especially, were defective in the representation of Christian doctrine, must, we think, be admitted. She has not always been sufficiently explicit in laying the foundation of her moral system. She has appeared to distrust the effect, or to doubt the necessity, of bringing prominently forward, in connexion with practical piety, some of those peculiarities of the Christian System, which, in the language of the world, would be termed the most *methodistical*. Her moral system is more essentially that of humility, than her doctrinal scheme. With respect to the absolute depravity and impotence of the unregenerate will, and the total incompatibility of the notion of human meritoriousness with the Scripture doctrine of salvation by grace, the Author has manifested, we think, an undue anxiety to steer clear of systematic theology, and has in some instances left us in uncertainty as to the nature of her own views on these subjects. We are aware that she has written for a particular circle, for a class of persons labouring under the most unhappy prejudices with respect to religion. Perhaps the writings of a late amiable and venerable Prelate with whom she is known to have been on terms of friendship and intimacy, may have had the effect of deciding her tone and of modifying her sentiments in relation to these topics. It might be pleaded, that to those who professed to belong to the Established Church, it was less obviously necessary to insist on those doctrines which they were supposed to admit, on the authority of her Articles, than on those duties which they neglected to deduce from them. Still we must retain our opinion, and express our regret, that Mrs. More has in any instance exposed her readers to the danger of taking up crude theological notions, and that she has given countenance, how undesignedly soever, to a sort of mixed scheme of justification, which is too much in unison with the

tendencies of the heart, even after its professed subjection to the Gospel. We believe that Mrs. More's own views on this point, partake of the simplicity of apostolic doctrine ; but she has not been, it appears to us, uniformly explicit in maintaining this fundamental article of Christianity.

With this deduction from the value of her religious writings, we must award to them our warmest approbation. There are few authors who have better deserved the name of practical, by exhibiting the morality of the Gospel in all its beauty, its comprehensiveness and its spiritual nature. Practical holiness, as the connecting link between the doctrinal and the preceptive parts of Christianity, is her leading theme, her favourite topic. The acquaintance she discovers with the secret windings of the human heart, proves that her closet has been her study, and that she has not consulted her library oftener than her own bosom. The writings of Mrs. More are not, indeed, to be erected into models of style, or standards of orthodoxy ; nor had their Author any wish to supersede the more comprehensive and systematic works which have enriched our language on subjects of practical divinity. There is much more danger of her writings being undervalued, when the fashion of her name is over, than of their being too implicitly regarded. Those for whom principally she writes, will be glad to say she has written too much, as an apology for discarding their venerable instructress ; and they will eagerly appeal to the critic against the moralist.

But it is time to introduce our readers to the work which has given occasion for these remarks, and which we have perused with at least equal pleasure to that which we have derived from her two immediately preceding productions. Whether we have ourselves felt that charm in the subject which recommended it to our Author, or that it has had the effect of exciting her best efforts in the composition of the work, we think that neither in her "*Practical Piety*," nor in her "*Christian Morals*," are the vigour of the style and the interest of the subject more equably sustained. The Author appears to have felt the advantage of having had a more definite object placed before her ; an advantage which has given to the present volumes a less desultory character, and made them more susceptible of analysis. At the same time she anticipates objections on the ground of deficiency of method and systematic arrangement in their contents ; to which she returns for answer, that 'as she never aspired to the dignity of an *Expositor*, so she never meant to enter into the details of the *Biographer*.'

'The writer has confined herself to endeavour, though, it must be confessed, imperfectly and superficially, to bring forward St. Paul's character as a model for our general imitation, and his practical wri-

tings as a storehouse for our general instruction, avoiding whatever might be considered as a ground for the discussion of any point not immediately tending to practical utility.'—' It is the principal design of these pages, to shew that our common actions are to be performed, and our common trials sustained, in somewhat of the same spirit and temper with those high duties and those unparalleled sufferings to which St. Paul was called out.'

The first three chapters of the work may be considered as introductory. They are entitled ' Introductory Remarks on the ' Morality of Paganism, shewing the necessity of the Christian ' Revelation ; ' On the Historical Writers of the New Tes- ' tament ; ' and ' On the Epistolary Writers, particularly St. ' Paul.' The following remarks on Pagan Morality deserve to be extracted, as placing in a very strong light the essential defectiveness of the philosophic systems, whether viewed as a standard, or as a law.

' Many of the works of the heathen writers, in almost every species of literature, exhibit such perfection as to stretch the capacity of the reader, while they kindle his admiration, and invest with no inconsiderable reputation, him who is able to seize their meaning, and to taste their beauties; so that an able critic of their writings almost ranks with him who excels in original composition. In like manner the lives of their great men abound in splendid sayings, as well as heroic virtues, to such a degree, as to exalt our idea of the human intellect, and, in single instances, of the human character. We say, in single instances, for their idea of a perfect character wanted consistency, wanted completeness. It had many constituent parts, but there was no *whole* which comprised them. The moral fractions made up no integral. The virtuous man thought it no derogation from his virtue to be selfish, the conqueror to be revengeful, the philosopher to be arrogant, the injured to be unforgiving: forbearance was cowardice, humility was baseness, meekness was pusillanimity. Not only their justice was stained with cruelty, but the most cruel acts of injustice were the road to a popularity which immortalized the perpetrator. The good man was his own centre. Their virtues wanted to be drawn out of themselves, and this could not be the case. As their goodness did not arise from any knowledge, so it could not spring from any imitation of the Divine perfections. That inspiring principle, the love of God, the vital spark of all religion, was a motive of which they had not so much as heard; and if they had, it was a feeling which it would have been impossible for them to cherish, since some of the best of their deities were as bad as the worst of themselves.' pp. 5—7.

The Author proceeds to remark, that

' Besides this, all their scattered documents of virtue could never make up a body of morals. They wanted a connecting tie. The doctrines of one school were at variance with those of another.'—

'The system would have wanted a head, or the head would have wanted authority, and the code would have wanted sanctions.' p. 8.

The chapter concludes,

'But under the clear illumination of evangelical truth, every precept becomes a principle, every argument a motive, every direction a duty, every doctrine a law; and why? *Because thus saith the Lord.*

'Christianity, however, is not merely a religion of authority; the soundest reason embraces most confidently what the most explicit revelation has taught, and the deepest enquirer is usually the most convinced Christian. The reason of philosophy, is a disputing reason, that of Christianity, an obeying reason. The glory of the Pagan religion consisted in virtuous sentiments, the glory of the Christian in the pardon and the subjugation of sin. The humble Christian may say with one of the ancient Fathers,—I will not glory because I am righteous, but because I am redeemed.' pp. 24—25.

The chapter 'On the Historical Writers of the New Testament,' is principally occupied with pointing out the internal evidence of genuineness and fidelity, which is furnished by the undesigned coincidence, and unimpassioned style of the Evangelists. It is perhaps rather irrelevant, and suffers exceedingly from dilatation. We could have wished that it had not occupied so many pages of the volume. The succeeding chapter is far more valuable. In this our Author illustrates the necessity of a further development of the doctrines of Scripture, than the historical books were designed to contain. The Epistles she considers as furnishing 'that full and complete commentary' upon the writings of the Evangelists, which was requisite for our guidance in understanding their true import. She completely exposes in the following remarks, the flippant and superficial objection which has been raised against the authority of the Apostle Paul, on the remark of St. Peter, that "in his epistles are some things hard to be understood,"

'—“which they who are unstable and unlearned wrest to their own destruction.” Here the critic would desire to stop, or rather to garble the sentence which adds, “as they do also the other Scriptures;” thus casting the accusation, not upon Saint Paul or “the other Scriptures,” but upon the misinterpreters of both. But Saint Peter farther includes in the same passage, that “Paul accounts the long-suffering of God to be salvation, according to the wisdom given him.” It is apparent, therefore, that though there may be more difficulty, there is not more danger in Saint Paul’s Epistles, than in the rest of the Sacred Volume. Let us also observe what is the character of these subverters of truth,—the “unstable” in principle and the “unlearned” in doctrine. If, then, you feel yourself in danger of being misled, in which of these classes will you desire to enrol your name? But it is worthy of observation, that, in this supposed censure of Saint Peter, we have in reality a most valuable testimony,

not only to the excellence, but also to the inspiration of Saint Paul's writings; for he not only ascribes their composition to *the wisdom given unto him*, but puts them on a par with *the other Scriptures*,—a double corroboration of their Divine character.' Vol. I. pp. 60—61.

Mrs. M. subjoins the observation of 'an eminent divine,' that 'If St. Paul had been only a good man writing under that general assistance of the Spirit common to good men, it would be ascribing far too much to his compositions to suppose that the misunderstanding of them could effect the destruction of the reader.'

The following judicious remark points out a very important and natural distinction between the language of the sacred narrative respecting Jesus Christ, and that of his Apostles, when communicating the Divine injunctions of their risen and ascended Master, after the full revelation of his personal character as the Son of God.

'If we really believe that Christ speaks to us in the Gospels, we must believe that he speaks to us in the Epistles also. In the one he addresses us in his militant, in the other, in his glorified character. In one, the Divine Instructor speaks to us on earth; in the other, from heaven.'

'Whoever, then,' Mrs. More subsequently remarks, 'shall sit down to the perusal of these Epistles without prejudice, will not rise from it without improvement.' We wish not lightly to make our excellent Author an offender for a sentence, but we cannot entirely subscribe to this vague assertion. The axiomatic and antithetical style in which she is so fond of indulging, and sometimes with happy effect, is rather dangerous, as exposing a writer, on the one hand, to the enunciation of truisms, and, on the other, to the equally venturesome assertion of doubtful or paradoxical positions. It might indeed be asked, Who did ever sit down to the perusal of the New Testament without prejudice?—since the most inveterate prejudice characterizes the natural disposition of the heart in relation to the dictates of revealed truth. And is there no antecedent preparation of the mind necessary to our sitting down to the perusal of the Epistles, beyond that of a simple effort of the will to shake off its prejudices? no other preparation, in fact, than that which is necessary for the dispassionate perusal of a writer on human science? Mrs. More indeed adds, that our apprehension of the doctrines depends 'not merely on the industry but on the temper with which we apply; "If any man lack wisdom, let him ask of God, and it shall be given him." But this qualifying observation, and the quotation annexed to it, are very inadequate to convey any correct idea as to the necessity of a Divine

influence to render us morally capable of receiving the spiritual light.

'Let any reader say,' she adds, 'if after perusing Saint Luke's biographical sketch of the Acts of the Apostles, he has not attained an additional insight into the genius of Christianity. Let him say further, whether the light of Revelation, shining more and more as he advances, does not, in his adding the perusal of the Epistles to that of the Acts, pour in upon his mental eye the full and perfect vision.'

We will not affect to be seriously alarmed at these inadvertent expressions, which seem so strongly to imply the sufficiency of the human understanding. We think that a little candour may reconcile the Author's meaning with the truths in which she has elsewhere expressed a cordial belief. But we point them out with the view, principally, of shewing the importance of clear and consistent theological sentiments on what are termed doctrinal points, in treating of subjects purely practical; and the difference which will be betrayed between writers inclining to opposite systems, even when treating upon ordinary points of moral duty. We use the term opposite systems, in reference to the Calvinistic and the Arminian representations of the Christian scheme, in compliance with prevailing courtesy: but for ourselves, we have no hesitation in ascribing the Arminianism, or semi-Arminianism, of some of those mild and truly pious persons who have embraced its tenets, or rather have adopted its language, either to a prejudice respecting what is called Calvinism, founded perhaps on some crude and injudicious representations of its distinguishing sentiments; to a benevolent self-deception as to the real character and condition of man, yet not affecting their estimate of themselves; or, to a timid repugnance to follow out the conclusions deducible from their own opinions, or to meet the difficulties attaching alike to every system of belief or disbelief, and which is sought in vain to be evaded by being thrown upon a particular school of theology or of metaphysics. We cannot ourselves consent to view the controverted tenets of the great Reformer, as they are now professed and advocated by the class of theologians designated by his name, as any other than the plain, unequivocal declarations of Scripture upon points which cannot be separated from our duties, our motives, and our hopes; and which have the most intimate connexion with personal holiness and genuine humility.

Our limits will not admit of following the Author very closely through the remaining chapters. That entitled 'St. Paul's Faith a Practical Principle,' is particularly excellent.

There is one passage, however, which we marked as exceptionable, and must briefly notice.

'To change the heart of a sinner is a higher exertion of power than to create a man, or even a world; in the latter case, "as God made it out of nothing, so there was nothing to resist the operation; but in the former he has to encounter, not inanity, but repulsion; not an unobstructive vacuity, but a powerful counteraction.' p. 82.

In the first place we deem it improper to speak of counteraction to the designs or operations of the Infinite Agent, although Mrs. More doubtless meant to express the natural opposition only of the heart. But we more strongly object to the attempt to illustrate the different acts of Omnipotence, the one, if we may so speak, a simple exertion of power, the other, an act of Sovereign benevolence in the form of mercy, by representing them as comparatively greater or higher exertions, and as attended with any degree of difficulty. Such comparisons appear to us to add nothing to our ideas on the subject; to be in fact, unmeaning, as wholly inapplicable. At the same time we are aware that our Author is not the first who has fallen into this error. Some other expressions occur in connexion with this passage, which, on the same account, we deem equally objectionable.

The chapter 'On the Morality of St. Paul,' may be read with great advantage by those who have been in the habit of considering the Apostle principally as 'the champion of polemical divinity.' Mrs. More pointedly remarks,

'One would imagine, that some who so loudly insist that we shall be saved by works, must mean works of supererogation, and that they depended for salvation on the transfer of the superfluity of the merits of others to themselves; for it is remarkable, that *they* trust their future bliss most confidently to good works, who have the slenderest portion of their own to produce.' pp. 106, 107.

'They who contend that the Gospel is only a scheme of morals, struggle hard to keep down the compact to their own depressed standard. They will not allow of a grain or a scruple "beyond the bond," but insist, that whatever is not specifically commanded, is superfluous; what is above their own pitch, is unnecessary. If they allow that it is sublime, they insist that it is impracticable. If they allow that the *love, peace, and joy* of the apostle, are desirable, they do not desire them as *fruits of the Spirit*, as signs of acceptance. The interior principle, those views which take in the very depths of the heart, as well as the surface of life,—any practical use of these penetrating truths, they consider as something which the enthusiastic reader does not find, but make.

'The mere social and political virtues are made for this world. Here they have their origin, their use, and their reward. All the

motives to virtuous practice, not derived from the hope of future blessedness, will be inefficient. There is no powerful obligation to "perfect holiness" to those who do not perfect it in the fear "of God." Grace will not thrive abundantly in that heart which does not believe it to be the seed of glory.' pp. 110—111.

Upon these subjects Mrs. More is peculiarly *at home*. Few writers have more explicitly and eloquently insisted on the requirements of the Gospel law. We must subjoin two more short extracts from the same chapter.

' Paul shews, that the humbling doctrines of the Cross are so far from lowering the tone of moral obligation, that they raise the standard of practical virtue to an elevation totally unknown under any other mode of instruction. But there is a tendency in the heart of man, in his natural state, to rebel against these doctrines, even while he professes himself an advocate for virtue; to set up the virtue which he presumes that he possesses, against religion, to which he is chiefly hostile for the very elevation which it gives to virtue; this, more than the doctrines, and even than the mysteries of revelation, is the real cause of his hostility.' p. 112.

And she concludes the chapter, by remarking upon the defective natural obedience to the moral law, of some 'well-bred' and highly cultivated minds,' who are yet strangers to the "obedience of faith."

' Even if no religion had ever existed, if a Deity did not exist,—for the reference is not to religion, not to the will of the Deity,—such morality would be acceptable to society, because to society it is profitable. But how can any action be pleasing to God in which there is no purpose of pleasing him? How can any conduct be acceptable to God, to whom it renders no homage, to whom it gives no glory?

' Scripture abounds with every motive to obedience, both rational and spiritual. But it would achieve but half its work, had it stopped there. As peccable creatures, we require not only inducements to obedience, but a heart, and a power, and a will to obey: assistance is as necessary as motives; power as indispensable as precept:—all which requisites are not only promised by the Word, but conferred by the Spirit of God.' p. 120.

The disinterestedness of the Apostle, and 'the combination of dignity with humility' which he uniformly presents to us, are fully and ably illustrated in the sixth chapter. Some of our readers will, perhaps, smile at a sentence which occurs at p. 148.

' He sought no civil power, courted no ecclesiastical supremacy. He conferred honour on Episcopacy by ordaining bishops, but took no rank himself.'

Can there be any earthly rank higher than that of Apostle:

In chapters seven and eight, Saint Paul's prudence in his conduct towards the Jews, and his judgement in his intercourse with the Pagans, are exhibited in contrast. The first is deduced from the whole tenor of his Epistle to the Romans, upon which this chapter is a species of analytical commentary. Our Author speaking of the peculiar hostility with which he was uniformly assailed by the Jews, his brethren, remarks,

'The temper to which allusion has been made, is not, it is to be feared, quite extinct. Are there not, at this favoured period of light and knowledge, some Christians by profession, who manifest more hostility towards those who are labouring to procure instruction for the Hindoos, than towards Hindooism itself?' pp. 174—175.

The following chapter derives its illustrations from Saint Paul's general conduct, especially when cited before Festus, when called upon for his defence before Felix and Agrippa, and when led to Areopagus. In relation to the latter circumstance, we meet with this striking observation.

'We have here a clear proof that the reasonableness of Christianity was no recommendation to its adoption by those people who, of all others, were acknowledged to have cultivated reason the most highly. What a melancholy and heart-humbling conviction, that wit and learning, in their loftiest elevation, open no natural avenue to religion in the heart of man; that the grossest ignorance leaves it not more inaccessible to Divine truth. Paul never appears to have made so few proselytes in any place as at Athens; and it is so far from being true, as its disciples assert, that philosophy is never intolerant, that the most bitter persecution ever inflicted on the Christians was under the most philosophical of all the Roman Emperors\*.' pp. 212—213.

Mrs. More expatiates on the machinations of the mercenary priests, to excite the civil governors against Paul 'by the stale artifice of insinuating that his designs were hostile to the state.' Whether or not it can in reference to that period, be termed 'a stale artifice,' it has now become fully entitled to the epithet.

The chapter 'On the general Principle of St. Paul's Writings,' though necessarily desultory, abounds with very instructive and striking remarks. It is, we are ready to think, the most valuable in the volume, the most free from defects of style, and the most full and decided in the development of doctrinal sentiment. It well answers its title of illustrating the

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\* Marcus Aurelius.

general principle of the Apostle's discourses and writings, while it adduces his authority in enforcement of a variety of duties, relating especially to the mode of exhibiting the truths of the Gospel. We can only make room for one extract, in which our Author refers to the Epistle to Titus.

' He saw that a grave and sedate indolence, investing itself with the respectable attribute of moderation, eats out the very heart's core of piety. He knew that these somnolent characters communicate the repose which they enjoy ; that they excite no alarm, because they feel none. Their tale of observances is regularly brought in ; their list of forms is completely made out. Forms, it is true, are valuable things, when they are "used as a dead hedge to secure " the quick ;" but here the observances are rested in ; here the forms are the whole of the fence. The dead fence is not considered as a protection, but a substitute. The teacher and the taught, neither disturbing nor disturbed, but soothing and soothed, reciprocate civilities exchange commendations. If little good is done, it is well ; if no offence is given, it is better ; if no superfluity of zeal be imputed, it is best of all. The Apostle felt what the Prophet expressed,—“ My people love to have it so.” ’ pp. 242—243.

In extolling the style and genius of Saint Paul, Mrs More may be thought, perhaps, to be less happy. Some of her remarks are forced, and her manner is laboured. But we cannot pass over this chapter, without strongly commanding the good sense of the following observations. Mrs. More may well be forgiven her old offence of wandering from her text, when the digression is of so attractive a nature.

‘ Much less do Saint Paul’s writings present an example to another and more elegant class, the learned speculatists of the German school, as recently presented to us by their eloquent and accomplished eulogist. Some of these have fallen into the opposite extreme of religious refinement ; too airy to be tangible, too mystic to be intelligible. The apostle’s religion is not like theirs, a shadowy sentiment, but a vital principle ; not a matter of taste, but of conviction, of faith, of feeling. It is not a fair idea, but a holy affection. The deity at which they catch, is a gay and gorgeous cloud ; Paul’s is the Fountain of Light. His religion is definite and substantial, and more profound than splendid. It is not a panegyric on Christianity, but a homage to it.’ p. 278.

‘ Too often persons of fine genius, to whom Christianity begins to present itself, do not so much seek to penetrate its depths, where alone they are to be explored, in the unerring word of God, as in their own pullulating imaginations. Their taste and their pursuits have familiarized them with the vast, and the grand, and the interesting : and they think to sanctify these in a way of their own. The *feeling of the Infinite* in nature, and the beautiful in art ; the

flights of poetry, of love, of glory, alternately elevate their imagination, and they denominate the splendid combination, Christianity. But "the new cloth" will never assort with "the old garment."

'These elegant spirits seem to live in a certain lofty region in their own minds, where they know the multitude cannot soar after them; they derive their grandeur from this elevation, which separates them with the creature of their imagination, from all ordinary attributes, and all associations of daily occurrence. In this middle region, too high for earth, and too low for heaven; too refined for sense, and too gross for spirit; they keep a magazine of airy speculations, and shining reveries, and puzzling metaphysics; the chief design of which is to drive to a distance, the profane vulgar; but the real effect, to separate themselves and their system from all intercourse with the wise and good.' Vol. I. pp. 284—285.

Our readers will not fail to apply the force of some of these remarks, to the eloquent but often unmeaning rhapsodies of a contemporary female writer, between whom and the Author of the *Essay on Saint Paul*, a remarkably striking contrast might be drawn. On the side of the daughter of Necker, there are the charms of German enthusiasm combined with the brilliancy of the French school, imagination, taste, indisputable genius, and an extensive knowledge of unwritten things: to these our excellent countrywoman opposes, a strong and well cultivated understanding, active benevolence, and that knowledge which preeminently deserves the name,—the knowledge of the heart,—of its wants, its disease, and its remedy. If affection be a more honourable tribute than admiration, if singular usefulness be more valuable than ephemeral applause, if there be in truth a glory transcending the brightest creations of fancy, and if the Gospel be the only true philosophy that will sustain us when the world begins to recede, and we discover the eternity which stretches beyond;—there will be little difficulty in deciding which of the two writers presents to us the most honourable and the most enviable character, or which will enjoy the most substantial fame.

The closing part of the extract has a wider reference.

(To be concluded in our next Number.)

Art. II. *Journal of a Voyage, in 1811 and 1812, to Madras and China; returning by the Cape of Good Hope and St. Helena;* in the H. C. S. the Hope, Capt. James Pendergrass. By James Wathen. Illustrated with twenty-four coloured Prints, from Drawings by the Author. 4to. pp. 250. Price 3l. 3s. Nichols and Co. Black, Parry, and Co. 1814.

THE Author of this volume has long been known to artists and amateurs, and also to the inn-keepers in the valleys, and the farmers and cottagers on the mountains of Wales, and other romantic parts of these islands, as a most indefatigable explorer, admirer, and delineator of picturesque scenery. Independent in his circumstances, exempt from domestic cares, simple in his habits, vigorous in physical constitution, active, cheerful, and friendly, in disposition, and impelled by a uniform, unremitting, insatiable, and yet discriminating, passion for the beauty and magnificence displayed in the ever-varying aspects of nature, he is known to have walked thousands of leagues, with an eye incessantly vigilant for striking forms, and a pencil as prompt and faithful to trace their images. The result has been a vast multitude of sketches, presenting, of course, almost all conceivable forms of landscape, afforded by this portion of the world.

However ardent, therefore, might be Mr. Wathen's patriotic feelings, and however partial (almost affectionately so, as his recollective musings in India betray) he might feel it his duty to be to the tracts watered by the Wye, he clearly had a very good right to cast a wishful look toward remoter regions. His friend the Captain of the Hope had almost anticipated his wishes in an invitation to go and steal some of the images of Nature on her eastern side.

It was, at the same time, quite in correct taste that, though India was the main object of the expedition, he resolved to commit every possible theft on the way; accordingly he commanded mariner in the river, instead of meeting the ship at Portsmouth; and, in coasting round to that station, found ample cause to be pleased that he had begun at the beginning. On board the ship much was new to him, and every thing entertaining; and with a perfectly unaffected apology for mentioning a number of particulars unimportant in themselves, and to a proportion of his readers sufficiently familiar, he gives a description truly graphical (to employ an epithet which is coming to be used on all occasions) of the economy and inhabitants of the ship, and the concluding transactions with the landmen who had helped to furnish its complement of men and other animals, and cargo. We will cut out one small part of the picture.

‘ Several agents attended for the purpose of paying the crew and settling with the crimps. These are a set of men who profess to procure seamen for the company’s ships, and for all other vessels. The system of crimpage cannot, perhaps, be defended upon principles of morality ; but it is one of those anomalies, those necessary evils, with which human society abounds. The crimps in general, therefore, are not very solicitous respecting moral character, and are furnished from that class from which we derive informers, thief-takers, sheriffs’ officers, executioners, and other odious though necessary appendages to civil authority. Many of the children of Israel have pitched their tents among them. To describe the whimsical scenes acted by these men and the tars for two successive days on board the Hope, and to give a faint resemblance of the dialogue and of the language used by the interlocutors, would require the genius and humour of Smollett ; while, to exhibit the countenances of the actors, the pencil of Gillray would be inadequate : Lavater himself would have been puzzled to class their physiognomies.’

While spending several weeks at Portsmouth, our Author was occupied, and beyond measure delighted, with the grand engines and operations for preparing those floating volcanoes, the sight of which produced in his mind a sympathetic explosion of patriotism.

‘ It is impossible to express my astonishment, and the national pride I felt, in rowing through the harbour, and observing the bulwarks of Britain lying peaceably in her bosom, ready, however, to carry destruction and annihilation to her enemies, wherever they presume even to question her empire over the whole world of waters.’

Before completely launching forth into the perils of that most inhospitable ‘ world,’ that scene of treachery and barrenness, which so well repays this proud ambition, he very properly takes some account of the power of buoyancy of the ship which was to carry him, and of the number of its human and brute population. The former, who were of various nations, languages, and colours, amounted to 384. His adieu to England, after passing the Land’s End, was accompanied with a mingled emotion of apprehension, friendly solicitude, and hope in Providence.

The incidents of the voyage were not numerous, nor extraordinary ; but they are related in an entertaining manner. The voyager was fully alive and attentive to them all ; and to all the marine phenomena, the grand appearance and action of the waves, the water-spouts, the flying fish, albatrosses, dolphins, sharks, and whales. By the time of passing the Cape of Good Hope, the deaths on board had amounted to fourteen.

With full competence of health, vivacity, curiosity, and

friendly assistance, he met the novelty, variety, and bustle of Madras, in which place and its precincts his utmost faculties of seeing, hearing, walking, banqueting, and depicting, were kept in exercise for a number of weeks. The most interesting portion of his story in this part is the relation of the visit to Conjeveram, a place of peculiar sanctity with the Hindoos, situated about forty-seven miles west of Madras, on the road to Vellore. Another man of taste accompanied him, and they visited this dépôt of shrines and sacred monkeys with merely the ordinary privileges of Englishmen, which of course were insufficient to open to them any of the secrets of the sanctuary. This was, perhaps, less mortifying to our Author, at the time, than after his return to Madras, where he was introduced to an Indian prince, or something of that kind, who told him that had he been informed of this excursion to Conjeveram, he would have introduced Mr. W. 'to the principal priest of the Zuyambra pagoda, who would have permitted him to see some places 'in the interior but rarely shewn to strangers.' The scene, nevertheless, presented enough to fill and elate our Author's imagination, and offered plenty of subjects to his pencil. A succession of objects captivated his attention by the way; among the rest a strolling party of jugglers, who played some frightful tricks with serpents, and one of whom thrust a short sword down his throat to the hilt, a performance perfectly free from all deception. A school taught by a Brahmin presented a spectacle of order, liveliness, and, as far as could be judged, as much readiness in literary as in manual exercises. The groves of tamarind and banian trees, imparted the most luxurious sensations. The ground on each side of the embowered road, near Conjeveram, 'was thickly planted with odoriferous shrubs and 'the most beautiful flowers; the air was perfumed by their 'odour, and the scene altogether realized the description of the 'groves of Shadaski, in the Tales of the Genii; I almost ex- 'pected the appearance of some of those supernatural beings, 'when we perceived at a small distance many persons busily 'employed under the shade.' These were the population of a little sylvan village, who were spinning and reeling cotton, and weaving in the open air. Here our Author became the unresisting captive of enchantment.

'This scene, so remote from the turbulence and vices of populous cities, could not but raise emotions in our minds of the most pleasing and soothing nature. Here we witnessed, in these gentle beings, primeval simplicity of manners, laudable industry; and, surely their mild and expressive features truly depicted the innocence of their hearts. May the Almighty continue his protection to this harmless race; and never may the savage yell of war disturb the repose of these delightful shades.'

It would have been a very proper addition to the benediction of the Christian traveller, had he also desired for them that it might be granted them to *know* that Almighty Being to whom he thus commends them. With respect to that sweet innocence, of which the signs, in countenance and manner, were admitted as so infallible, as we are to consider our Author as rather, perhaps, recording the impression made on him at the time, than expressing an ultimate opinion, we may well assume he has since learned enough to convince him that a man must be more than a few hours, or a few days, in the society of those gentle and harmless tribes, to know all that there is under their meekness of aspect. At the same time we think it may be marked and blamed as a defect of reflection, that the consideration of the vicinity in which this particular sample of apparent innocence was presented, should not have been a warning against so easy a faith in appearances. The comprehensive testimony of history and moral geography, unites with the probability of reasoning, to forbid our trusting any appearances implying such an anomaly as an uncorrupted state of character and society under the shadow, and almost the eaves-droppings of a cluster of pagodas, fraught and fuming with the pestilential abominations of Seeva and Vishnou, for it was in the immediate precincts of Conjeveram that Mr. W. felt this delectable complacency in the amiable qualities of the species. He passed directly from the bowers of these pure and happy beings, into the premises of their teachers and their gods, and found himself confronted by a pagoda which, with its accessory temples, mausoleums, and oratories, required a wall of near a mile in circumference to guard the consecrated site from profane intrusion. The Englishmen, however, with their guide, but no others of their native attendants, were permitted to enter the great court or area. Those attendants might amuse and edify themselves, if they pleased, by contemplating 'the carvings which ornamented 'the masonry of the wall, and which were rich and elaborate, 'representing mystic figures in grotesque attitudes, as well as 'fanciful decorations.'

' Our admiration was extreme when, on entering the gateway, we saw the great number of buildings, of costly materials, and of more costly workmanship, which glittered before us. One in particular claimed our admiration. It was a monumental pillar, erected by a sev Brahmin, who was at the time of our visit the chief priest of this his pagoda, to the memory of his father. This pillar was made of copper pl richly gilt with burnished gold, was thirty feet high, and about six in diameter at the base: it stood on a pedestal twelve feet in height with steps to the shaft of the pillar. Not far from the golden pillar stood a large, spacious, and beautiful temple, which was the largest of all the numerous buildings within the walls. We ascended into it by

flight of twelve steps. The roof at the entrance is supported by pillars twelve feet high, each pillar being ornamented by grotesque, and some disgusting figures. The interior of the buildings is disposed into four long aisles, or passages, extending from the one end to the other. We were permitted to walk through one of the aisles, and had an opportunity of seeing the vast extent, richness, and beauty of the building. It contained one thousand pillars : each pillar, highly ornamented, supports six lamps, which are all lighted at some of the festivals celebrated in honour of Vishnou. These festivals are not permitted to be seen by any but the worshippers of Vishnou.'

The town appears to consist chiefly of a regular street, near a mile long, with virandas, and fine trees planted in front of the houses, which, being for the most part inhabited by people who have business with the gods, are, as might be expected, more handsome and commodious than the houses of ordinary towns. The choultry where the Englishmen were to lodge, a large building kept for the accommodation of the collector of the duties during his periodical residence at this station, was found in the full occupancy of 'white and brown spotted squirrels, 'and a species of crows, all perfectly tame and familiar.' A little less of this familiarity would sometimes have been more agreeable to their visitors, on whose viands they committed alarming depredations. The extensive garden also was found to be inhabited, but by a tribe whose familiarity would have been considerably less amusing. It was in a neglected state, and over-run with long thick grass of luxuriant growth. 'Attempting,' says Mr. W. 'to explore this enclosure, we were soon obliged to relinquish our design, on perceiving that at every step we disturbed large snakes and other noisome reptiles, the curse of this in other respects most happy climate.'

Much as Vishnou has to shew in this consecrated territory, he is forced to acknowledge himself in the neighbourhood of his betters. The loftiest structure attests the superiority of Seeva. From a basis of great extent, (of which Mr. Wathen should have given us an actual or conjectural measurement,) this edifice towers up to its summit by fifteen stories or stages, progressively contracting in horizontal dimensions nearly to the top, and each ascended by a ladder of fifteen rounds. Of whatever could be seen of this most venerable mansion, he appears to have made, in several visits, an attentive survey, with his pencil constantly in his hand, and it is said that his companion went 'into the temple :' no satisfactory inspection, however, was permitted of the form or contents of the interior. But certainly nothing to be seen there, even could he have been admitted by a ticket from Seeva himself, would have deserved a look in comparison with what he was so elated in contemplating from the summit, and

has really thrown himself, which he rarely does, into a little extravagance of language in celebrating.

‘Never had I witnessed so beautiful and so sublime a prospect. It so far surpassed every idea which I had or could have formed of its grandeur and effect, that I was almost entranced in its contemplation. I forgot all the world beside, and felt as if I could have continued on this elevated spot for ever. To whichever point of the compass I turned, the view was equally wonderful, new, and enchanting. The eye of man, I am persuaded, never could, from any other spot in the universe, survey a scene more grand, beautiful, and interesting. I distinctly saw above forty villages, with their pagodas and temples, imbosomed in trees of the most lively verdure, presenting every shade of green according to the distance; each village having its spacious tank, glistening like a mirror. I could even discern the tombs adorned with drooping cypresses. I could distinguish some of the villages (with which our guide was well acquainted) at the extreme distance of near forty miles.’ p. 67.

It would seem that demons have a more symmetrical notion, than men, of the proportion to be maintained between the house of a personage of rank and his other accommodations. The carriages of Seeva were found to correspond, in a respectable degree, in point of dimensions, to his mansion.

‘We stopped to examine two very large carriages, or moveable towers, the wheels of which were more than sixteen feet in diameter. They are ornamented with curious carvings, and are used in processions which are made at particular seasons of the year in honour of Siva, or Sheeva, the symbol of power, and also the avenger. They are drawn along, having the images of the god within them, by near two hundred men, with ropes. These carriages are called *ruttars*; and when they are drawn in their processions, it is not uncommon, as we were informed, for very superstitious devotees, and those unhappy persons who by crimes have lost their cast, to throw themselves in the way of these enormous wheels, that they may be crushed to death, and be thus offered as voluntary sacrifices to the offended deity.’

We should not so well know what to say of the devil’s taste in regard to attendants; but perhaps he could not have done better than crowd his apartments, courts, and avenues, with Brahmins and monkeys. Our Author had occasion particularly to notice the high consideration enjoyed in the town by these latter retainers of the demon proprietor.

The secondary style in which Vishnou is obliged to hold his court here, perhaps induces an affectation of peculiar and extraordinary sanctity and mystery. ‘On approaching,’ says our explorer, ‘another small temple we were not permitted to enter. We peeped through the door, and plainly perceived a frightful

'representation of Vishnou, with a lamp burning before it, and Brahmins performing some of their rites. This small temple was a kind of *sanctum sanctorum*, as we were informed that none but the priests were at any time permitted to enter it.' When will the traveller in the same region have to report that Another Power has routed all these infernal peers and rivals, and left their fanes, (if the emancipated population shall endure them to stand,) but the mouldering monuments of the abolished kingdom of darkness and iniquity? It is but a faint omen of such a fate that their priests and idolaters have received from the appearance of a Christian Armenian church, which, though in a ruinous state, Mr. W. was as much surprised as pleased to find 'in the midst,' as he says, 'of this strong hold of idolatry.'

There was a slight failure of his characteristic curiosity a day or two before his quitting Madras; or rather it was, as he says, that his courage failed. Two young Brahmins, who had for some offence forfeited their privileges and lost their *caste*, suffered the voluntary punishment of being swung in the air by hooks fastened in their backs, which they endured, as he learned from spectators, with the most perfect fortitude. They thus, according to the account given to him, regained their *caste*. It has been very commonly asserted by writers on the Hindoo institutions, that forfeited caste can never, in any way, be retrieved; but certainly we have learned, from experience, to place little reliance on the accuracy of any professedly systematic exposition of their 'religious' economy. It would appear that the vast rubbish of their sacred literature and laws, taken together with their practical customs, forms an infinite jumble of all manner of contradictions, from which it is not for mortal man to draw out any consistent and authentic scheme of doctrinal and preceptive institutes. Partly on this account we have passed with little attention or interest over the abstract of the mythology and ritual of the Hindoos which Mr. W. has attempted, on the authority of several of our Anglo-Indian literati. There is more use in his description of some of the more secular parts of their national customs, and the statistical details concerning Madras given for the information of the numerous trading people who will now visit India.

One of the most curious and entertaining parts of the book, is the account of Pulo Penang, a most beautiful island, with a British fort, at the entrance of the Strait of Malacca. Here the Hope was at anchor more than a month; and no visiter to the island has ever, probably, made a more active improvement of the time than our Author. From the shore to the elevated summit of the island he traversed and re-traversed, with a vigilant eye and a rapid pencil; and nothing came amiss to him, from the acomplished ladies at the little seat of government, to the

serpents that in multitudes approached or crossed his path in his rambles, and the still more deadly Malay with his threatening kreeese. But, indeed, he will hardly allow us to apply this epithet to this savage. He will have it that the ferocity of this wild beast might be charmed out of him by an easy incantation, and he has his example ready.

‘ It was my design (in company with one of the midshipmen of the *Hope*) to gain the summit of a hill I had seen from the Portuguese chapel ; and for that purpose, after we had proceeded about a mile on the road, we turned off, in order to make a shorter cut to the object of our walk ; and following a narrow path-way, we soon found ourselves in a thick grove of cocoa-trees. Several cottages stood near, from one of which a man, with wild and savage looks, rushed out with his kreeese in his hand. These kreeses are long knives or daggers, two-edged, and said to be generally poisoned, that the least wound might be fatal. We expected to be attacked by this savage, and knowing we were not strong enough to oppose such an enemy with success, we determined to try the effect of gentleness and amenity, and fortunately succeeded. The fierce demeanour was changed to kindness, and the threatening frowns to respectful looks. Our smiles gave him con dence, and on our looki g earnestly at some very large cocoa-nuts, which hung in clusters over our heads, our new acquaintance climbed up a tree, and threw down two of a large size. They were husked and opened in a moment, and he pre-sented one to each of us. They contained near a quart of delicious milk each

‘ The Malays are represented by travellers, and the officers of English ships, as savages, who make no scruple of murdering every straggler they find wandering unarmed in their woods and grounds. If some instances of this kind have taken place, I am afraid that some blame might be due to the intruders—hot headed young men, perhaps, full of spirits, wanton, and insulting. The man we encountered, undoubtedly expected to be annoyed by us ; otherwise his conduct, on finding us peaceable and harmless, would not have been changed so readily. I have ever found gentleness, suavity, and mildness, united with truth and sincerity, the safest passports in the journey through life.’

From the happy temperament of our traveller, we have no doubt he went to sleep at night with perfect calmness af er such an adventure in the day, and after finding the house infested with a few snakes, scorpions, and centipedes in the evening. He says he shall ‘ often apostrophize this little island as St. Preux, in ‘ Eloise, did those of Tinian and Juan Fernandez.’ Still, how-ever, in doing so, we think he *must* recollect the Malays and the serpents,

‘ The climate,’ he says, ‘ of this isle, although within five degrees of the equator, is temperate and equal—refreshed constantly by the

sea breeze, and fertilized by soft and seasonable rains. The principal object in settling this beautiful island, was for the purpose of supplying the China fleets with wood and water. The latter, which is of the most excellent quality, is conducted from the foot of the mountain, in pipes, to the wharf, where boats have their casks filled by a hose which leads from a cock into their bung holes. It is with regret I quit this most delightful spot, emulating in beauty and produce the seat of Paradise itself.' p. 156.

The remainder of the volume is occupied with the adventures and observations at Macao and Canton, chiefly the latter, and it is very amusing. He was justly vexed at not being allowed to carry his operations of inspection and delineation within the proper city of Canton, but revenged himself upon the suburbs and vicinity. He confesses that his senses were overpowered and oppressed, sometimes to a painful degree, by the stupendous crowd and bustle, and the unrelenting, unremitting, and infinite din and clatter of this vast city.

' So busy a scene, I am persuaded, is not elsewhere to be seen in the world. The noise exceeded every thing I had ever heard. The deafening clangor of gongs of all sizes; the shrill discordant music, and the clatter of the Chinese language on every side, assailed my nerves so formidably, that my presence of mind, and fortitude, seemed at times ready to desert me '

Nevertheless, he plunged every day amid the chaos, and no writer has given a more vivid description of its elements. His introduction to the houses of several Chinese of distinction, gave him a slight glimpse of their interior economy, and his inquiries met with every attention and assistance from the intelligent Englishmen resident at the city, among whom he names, with particular acknowledgements, Mr. Morrison, the missionary. The most amusing of his adventures was a double attempt, partly successful in the latter instance, to get into his sketch-book some of the graces and sublimities of a highly revered Chinese temple.

' I was attended by a young officer of the Amelia. After crossing a large court shaded by immense banian trees, we ascended a flight of steps which led to the door of the sacred edifice. The priests permitted us to enter. The idols were very large figures of bronze, fifteen or twenty feet high. These divinities had nothing very sublime or awful in their appearance; on the contrary, they appeared to us Europeans filthy, disgusting, and abominable. They were adored, however, by a great number of prostrate devotees while we were present, and those had no sooner withdrawn than others pressed forward to supply their places; so that the worship seems to be continued all day. There were several monstrous idols; and altars were placed in different parts of the temple, with priests officiating at them. These

reverend fathers did not pay much attention to cleanliness, for they wore "marvellous foul linen;" their poll were as closely shaven as any Bernardin monk, and their long robes shewed symptoms of their having been once white. They were polite enough; and, as a great favour, they took us to the sty, or temple of the *holy pigs*. These deities were well attended, and were certainly much cleaner than their priests. They were very large and fat; and some of them, we were informed, were thirty, and one forty years old. This last was an immense sow, of a very venerable appearance. Leaving the grunting gods, we returned to the large temple, where I prepared to take a drawing of its interior. This was no sooner perceived by the priests and the devotees, than such an outcry was raised, and such dismal yells and groans uttered, that we thought it necessary to effect our retreat as speedily as possible, not without receiving some insults from the sacred priests and their devout penitents.'

\* Notwithstanding the ill success of this adventure, I was determined to take some more favourable opportunity to explore the temples of Josse and the sacred Hogs.'

Accordingly, in the company of four gentlemen of the Factory, he made a second visit to this temple, which he describes as of vast extent.

\* Whether the priests knew some of those gentlemen, or that they were in a better humour than when I had the honour of visiting them before, they suffered me to draw some of the statues, altars, &c. without much interruption. We again visited the holy habitations of the sty, and their more slovenly priests.'

This is immediately followed by a sentence which we cannot be absolutely certain whether it is intended we should understand as serious or ironical. If it were really meant seriously, we could only express ourselves surprised and ashamed, to see such an observation coupled with such a description; to see a respectable Englishman using any language that should but even affect to admit a question whether these hogs, and idols, and their respective sties, may not after all have something of the venerableness and sanctity of religion!

'Absurd, however,' he remarks, 'as these institutions appear to us, they should not be rashly condemned, or even ridiculed, without knowing the reasons which, perhaps, may be brought to explain them, by some of the intelligent and learned men, who not only countenance a mode of worship which to us appears so ridiculous, but would lay down their lives rather than abjure it,' p. 195.

But there would be such a palpable abandonment of mere common sense in an admonition like this gravely delivered, that we are almost forced to take the sentence as a stroke of intended satire, only failing in the requisite dexterity of equivoocal phrase.

Mr. Wathen experienced so much civility from several of the Chinese gentry to whom he was introduced, and heard at the Factory so good an account of the Hong Merchants, that he is extremely reluctant to believe that great nation so passing roguish, as a multitude of the most authentic reporters have concurred in representing them ; in the same manner as he strives, with an obstinate charity, against that condemnatory estimate of the Hindoo character, which is now so fast prevailing against the fables of its loveliness and innocence. It is in the temperament of our Author, as we have already noted, to behold things and men on the fairer side ; and it might seem hard to impute it to want of judgement that, when the opinion is so benevolent a one, he should be satisfied to form it on a very transient and limited inspection.

But at whatever price we rate the integrity of the Chinese, we shall all agree that no language can go to excess in extolling that of the English, in all their transactions in the East ; insomuch that we shall hardly deign the slightest civility of acknowledgement in return for the high compliment practically paid us by the Chinese in the remarkable fact, as stated by our Author, that well closed boxes of dollars, given in payments by the English, each box bearing on the outside a mark of the value contained, will very commonly return to Canton without having ever been opened, after having circulated in payments through a large extent of the empire. But how long can we believe it possible the Chinese will forbear to avail themselves of this our high reputation, to raise a little commodious, clandestine tax, by eliciting a few dollars per box, in spite of the dictates of Fo, and the incomparable moralizings of Confucius ?

There is a commendable despatch in the narrative of the homeward voyage, in which St. Helena affords the principal subjects of description and delineation. The run from this island to the Lizard, a distance of above 5200 miles, was performed in fifty-six days ; and the voyager salutes his native land with a pardonable excess of affectionate flattery ; though it must be acknowledged that the ascription to its scenery of the superlative degree of *sublimity*, is quite the utmost excess that can be pardoned, by any stretch of the reader's patriotism and indulgence, when such terms are employed as to vaunt our middling eminences, ravines, and cascades, over the stupendous spectacles in South America.

' For me,' he says, ' its variable climate, never bordering on extremes, its genial spring, warm summer, sober autumn, and frosty winter, have more charms than the ever-verdant, monotonous dress of Nature in the tropical climes. Its scenery too, the motive and object of all my wanderings, surpasses, in beauty, variety, and

sublimity, any to be found within the tropics, in India or America.' p. 228.

Mr. Wathen shews the most unaffected modesty in his pretensions as an author, or rather, he makes no pretensions at all, except to the merit of strict veracity. He considers his drawings as the more valuable part of his labours, and assures us the prints in this volume are faithful representations. The greatest part of them are good, and several, remarkably beautiful. The colouring of a great proportion of them has very considerable delicacy and effect. One or two, especially 'Camoens's Cave,' have been spoiled by the engraver and the colourer. Great excellence in point of perspective, appears to be a general quality of Mr. W.'s performances.

We will confess that, considering what a number of drawings were made by our Author in the course of this adventure, we are tempted to wish a different plan had been adopted, namely, that slight plain etchings had been made, in imitation of drawings not more than half finished. There might thus have been given, without failing of a faithful and effective representation of the form and expansion of the scenes and objects, a far greater number of his views at the same expense, and with much more certainty, to the inspector, of having the true effect of the drawings. It is, we repeat, the consideration of what a very small proportion of the productions of a pencil, which so particularly excels in general truth of sketching, we can have the benefit of by any other means, that has excited this wish ; and we venture to express it in the way of suggestion respecting Mr. W.'s avowed design of giving to the public many more of his drawings, of various selection as to the locality of the subjects, if the present work shall competently succeed. We wish that design may be speedily effected ; and, as the thing to be desired is, that the future work may be in the greatest proportion possible actually *his* work, we hope he will aim at giving a very great number of his masterly sketches, as an object very preferable to an elaborate finishing of the plates, and preferable beyond measure to the dubious improvement of colouring. This addition, besides its expensiveness, is very difficult, as applied to landscape, to be performed at all to the satisfaction of persons of taste ; and it puts far out of our sight the genuine, original delineation traced on the spot, often without time for any such nice process as that of colouring, which therefore, if added, is done from memory. The colouring of the print interposes between us and that delineation what is of arbitrary and uncertain execution, liable to vary throughout all the impressions from each individual plate, per-

formed by many hands, and necessarily very subordinate ones in the painting art, and often made a veil and protection to bad engraving, as it obviously discourages the care indispensable to the excellence of that primary operation. The mode we have thus presumed to suggest to our Author and artist, would allow him the additional very important advantage of a much larger size than the ordinary quarto.

We take our leave of him for the present, with most sincere good wishes for the success of every graphical work which may be the result of his interesting and indefatigable peregrinations.

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Art. III. *The Physiognomical System of Drs. Gall and Spurzheim,* founded on an Anatomical and Physiological Examination of the Nervous System in general, and on the Brain in particular; and indicating the Dispositions and Manifestations of the Mind. By J. G. Spurzheim, M. D. 8vo. pp. 556. price 1l. 10s. London. Baldwin and Co. 1815.

(Concluded from Page 335.)

THE fourth chapter of the treatise under review, presents to us the principal physiological arguments in defence of the doctrine of 'plurality in organs.' That which stands first in the list, is the circumstance of the faculty of attention becoming fatigued by one species of study, and renovated by changing the object.

'If the brain (says our Author) were a single organ performing all the functions of the mind, why should not the organ be more fatigued by this new form of study?'

This statement, however, seems to us to be a mere assumption of the question; for as we have already asserted the possibility and reasonableness of one set of nerves being endowed with two kinds of susceptibility, the one of which may be worn out, while the other preserves its original freshness, so may it be in reference to the brain,—the excitability may be exhausted by one species of stimulus, but open to, and ready for, another. For this principle we have indeed a sufficient number of facts to vouch; one which just now occurs to our recollection may suffice. A person engaged in a literary undertaking, the circumstances of which were such as to render it necessary for his attention to be preserved in uninterrupted exercise for thirty successive hours, adopted the expedient of taking tea, coffee, brandy, and opium, at regulated intervals, and by so doing, he effected much more than would have been accomplished by an equal

quantity of only one of the above exciting powers. It could not be that these different stimuli acted upon different organs, because the object to be effected, was, the preservation in exercise of only one faculty, and, on the theory of Spurzheim, of only one organ.

Further; An individual fatigued, and exhausted by one species of study, shall transfer his attention with comparative alertness and vigour to another, although this second object shall, even by the admission of our theorist himself, be an exercise of the *same* organ. Suppose a person to be occupied in the study of two languages at the same time, after being wearied by a long application to one, he will gladly go off to his exercises in the other, although his ‘organ of language’ must be necessarily occupied in either case, and that too in the same degree, provided the languages are equally difficult to acquire.

The second argument our Author adduces in this division of his subject, is founded upon an appeal to the phenomena observed in sleep, and somnambulism; but we apprehend that the whole series of affections and peculiarities observed in the states in question, are traceable to the varied states of the sentient and perceptive faculties. Let the dreamer, or the somnambulist, be subjected to some sudden impulse which shall be of sufficient force to recall the departed idea of perception, and the fairy wand, by the aid of which he has been roving through the fields of fancy, is instantly shivered into a thousand pieces. It is the same in some kinds of madness. Only let the perceptive faculty be brought into due exercise, and all the chimeras of imagination instantaneously disappear, and the insanity is for the time cured.\* Now nothing of this momentary effect could ever be occasioned, were all the organs acting in that disproportional measure, and partial manner, which the theory of Gall supposes. The act of waking from sleep, must always be a long and tedious process; indeed by the time it was accomplished, the hour for repose would again return, and sleep, as a German theorist once suggested, would be the natural state of

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\* Explanations of the insane state, in general, we think commence, so to speak, at the wrong end. It is rather a deficiency, than an augmentation of faculties, which gives rise to the appearances of madness. A poet, in his moments of inspiration, has his imagination often raised to a much higher pitch of intensity, than a raving maniac; but the poet is not mad, because he retains his judgement in his possession. His imagination, indeed, takes bold and daring excursions, but he all the time *knows* that he is merely imagining. In other words, his ideas of perception prevent his conceptions from becoming false.

man. To be fully awake, according to his doctrine, was to be in a state of disease,—a doctrine which admirably falls in with the notions of craniology.

The appearances in somnambulism are so remarkably illustrative of that intensity of idea, that concentration of faculty, and that apparent irregularity in the exercise of functions, which all arise out of the different states of the perceptive organs, without the necessity of supposing an irregular, disproportionate, and partial exercise of internal organs, that we shall detain the reader with a few further remarks on this interesting topic of investigation. And in the first place, we shall transcribe the narrative of a case, taken from the *Encyclopédie*, under the article *somnambule*.

' The Archbishop of Bourdeaux was at college with a student subject to walking in his sleep. On planting himself, from curiosity, in the student's chamber, so as to ascertain his motions, he observed the young man sit down to compose sermons, which he read page by page as he committed them to paper, if it can be called reading when no use was made of the eyes. On being dissatisfied with any passage during the recitation, he crossed it out, and wrote the correction with much accuracy over it. The writer of the article saw the beginning of a sermon, in which was the following amendment. It stood at first *ce divin enfant*. On revisal it struck the student to substitute *adorable* for *divin*. So he struck out the first word, and set the second exactly above it. But remarking that the article *ce* could not stand before *adorable*, he very nicely set a *t* after *ce*, and it stood then *cet adorable enfant*.

' To satisfy himself that the somnambulist, in all these operations, made no use of his eyes, the Archbishop held something under his chin, sufficient to intercept the view of the paper on which he wrote. But he wrote on without being interrupted by this obstacle in the way of his sight. To discover how the night-walker knew the presence of objects, the Archbishop took away the paper on which he wrote, and pushed other papers under his hand. Whenever they were of unequal size, the student was aware of the change; but when they were equal, he wrote on, and made corrections on the spots corresponding with his own paper.

' One night having dreamed that he was beside a river, into which a child had fallen, he went through all the actions tending to its rescue, and with teeth chattering, as from cold, asked for brandy. None being at hand, a glass of water was given him instead. But he immediately remarked the difference, and with greater impatience demanded brandy, saying he should die if none were given him. Brandy was

' therefore now brought. He took it with pleasure, and said, ' as he smelled to it, that he found himself already better. All ' this time he did not awake, but as soon as the paroxysm was ' over, lay down on his bed and slept very composedly.'

The above narration furnishes a remarkable instance of the consequences resulting from one series of perceptive faculties being open to external impression, while the others are locked up in sleep. All the manifestations of the intellectual powers, however, were, in this case, consistent with what would *a-priori* be supposed to be exhibited under such circumstances of the sentient organization; and there is no more necessity for having recourse to the theory of partial brainular operation, than there is to explain the phenomena of complete wakefulness. Had the somnambulist been subjected to any impression which might have proved sufficient to rouse the susceptibility of those senses which were still dormant, the partial operation of faculties would have immediately been changed into the accustomed series of wakeful actions. Were it not, indeed, that the ideas of perception are constantly correcting those of imagination, our ordinary trains of thought would combine to constitute existence one continued dream, and we should be no more sensible of the lapse of time, or the due connexion of events and circumstances, than we are when actually dreaming. The somnambulist is alive to one kind of external impression, and the insensibility of the other parts of the frame, seems to occasion a concentration, as it were, of all the other senses into this one. Hence the accuracy and superior adroitness with which those actions are performed, which require the exercise of this particular sense, as was the case of our student, who, by a nicety of touch, or some other perceptive power, discovered immediately, without seeing them, the different sizes of the papers that were put before him.

It is partly upon the same principle, that the blind man has notions of magnitude and other properties of matter and space, which appear inconceivable to those who are in the enjoyment of all their senses. The deprivation of one order of perceptions, proving thus an augmentation in the remainder, in, perhaps, an exact ratio. Conceive an individual open to no external impression but that of sound, and it may at the same time be conceived, that to such an individual the dropping of a feather on the floor might be heard as a clap of thunder.

This condition of the perceptive faculties is not indeed quite so fanciful as it might be supposed. We have a distinct recollection of having seen a young female, who frequently, for days together, lay in that state of apparently suspended animation, which constitutes what is called a trance, destitute of all voluntary power, and seemingly a sort of breathing corpse. Upon being restored to animation, the account she gave of herself

was, that she had a remarkably acute perception of some kinds of sounds ; she could, for example, although she lay up two pairs of stairs, distinguish the first footstep that the physician, who was in the practice of calling on her, made upon the lowest stair when he entered the house, although persons, who were in the room with her at the time, so far from recognising his particular step, were often not aware of any one being in the house. To such remarkable varieties are the organs of perception and consciousness frequently subject ; and from this source alone spring so many varieties in the manifestations of animal functions, without the necessity of inferring any primary or partial irregularity in the actions of the brain itself. We conceive, then, that whatever obscurities may still surround the theoretical exposition of sleep, and all its multiplied phenomena, that such phenomena present nothing favourable to the peculiar theory of Drs. Gall and Spurzheim.\*

The remaining arguments in this chapter we have in some measure anticipated, and attempted to reply to, in our previous investigation ; they consist, indeed, principally of attempts to refute the objections founded on the unity of consciousness, the mutual dependence of all organs one upon another, and the homogeneous appearance of the brain, and the nervous system in general. The following specimen of the manner in which Dr. S. answers his opponents, we shall leave to the reader's own comments.

'Plattner made the following objection :—A musician plays with his fingers upon all instruments, why should not the soul manifest all its operations by means of one and the same organ ? This observation is rather for, than against, the plurality of organs. First, there are ten fingers which play ; moreover, the instruments present different chords, or holes. We admit only one organ for music ; and all kinds of music are produced by this organ. Hence, this assertion of Plattner does not invalidate our principle.' p. 230.

Want of room prevents us from expanding the notes we had made, while perusing the three chapters which immediately succeed that under consideration ; and we the more readily waive the consideration of these chapters, as they consist principally of some further remarks on subjects already dis-

\* When we talk of perception, like our Author, we do not mean to consider the five external senses in any other light, than as 'intermedia.' It is the consciousness resulting from their being acted on by external agents, that is properly the exercise of the perceptive faculty, and this consciousness necessarily supposes an action of the brain ; but then, there is no particular part of the brain, to which general consciousness can be referred.

cussed. We shall content ourselves with merely stating, that throughout the whole, the reader who may consult the treatise, will find a great deal of interesting physiology and acute reasoning, whatever failure he may perceive in the Author's attempts to confirm the validity of his favourite hypothesis.

The eighth chapter brings us to the consideration of 'the particular organs.' The faculties indicated by these Dr. Spurzheim divides into two orders, 'feelings and intellect.' The former are subdivided into two genera, 'propensities and sentiments.'

'The propensities (he tells us) begin with that of eating and drinking. Many instincts of animals belong to this genus, while other instincts of animals, as those of singing and migrating, belong to the knowing faculties. The second genus of feelings (he continues) consists in sentiments, some of which are common to man and animals, and others proper to man. The second order of mental faculties and intellect, is subdivided also into two genera, into knowing and reflecting faculties. Moreover, there are different species of propensities, of sentiments, of knowing and reflecting faculties. There are varieties in the different species: and we observe even monstrosities in the manifestation of the peculiar faculties.' p. 293.

The first genus of the first order, viz. the 'propensities,' comprehends, 1st. 'The Organ of Amativeness or physical love. 2nd. Philoprogenitiveness, or love of progeny. 3rd. Inhabitiveness. 4. Adhesiveness. 5. Combativeness. 6. Destructiveness, or propensity to destroy. 7. Propensity to build, or Constructiveness. 8. Propensity to covet, or Covetiveness. 9. Propensity to conceal, or Secretiveness.'

The second genus, the 'Sentiments,' are 1. Self-love. 2. Approbation. 3. Cautiousness. 4. Benevolence in man, or meekness in animals. 5. Veneration. 6. Hope and Faith. 7. Ideality. 8. Righteousness. 9. Determinateness.

The first genus of the second order, or the 'Knowing faculties,' are 1. Individuality. 2. Form. 3. Size. 4. Weight. 5. Colour. 6. Space. 7. Order. 8. Time. 9. Number. 10. Tune. 11. Language.

The second genus of this order, viz. the 'Reflecting faculties,' are, 1. Comparison. 2. Causality. 3. Wit. 4. Imitation.

Our 'limits restrict us to making a few very general observations on some of these faculties.'

With respect to the mode in which the development of the 'organ of amativeness' is judged of, viz. that of thickness and greater comparative size of the neck, it may be remarked that such size can never be taken as an exact index of the magnitude of the cerebellum, for the integuments, muscles, and even

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bones of the part may be more than ordinarily large, while the internal organization is small. Indeed, were we not precluded by considerations which may easily be conceived, from pursuing further this division of the subject, it would not be difficult to indicate many vulnerable points in this part of the discussion.

The organ of Philoprogenitiveness, or love of progeny, is indicated by a prominence at the posterior and inferior part of the cranium. Would an individual who should die without having had children to love, have less of this prominence, than the mother of a large family?

With respect to the organ of Inhabitiveness, Dr. Gall entertained a whimsical notion, that the propensity of some species of animals, as in the Chamois and wild goat, to elevated situations, was the same as that which in man produces pride and haughtiness; and instances the disposition of haughty children, to mount upon chairs and tables in order to shew their height. The organ of this propensity Gall placed immediately above that of Philoprogenitiveness. Dr. Spurzheim, however, differs entirely from his coadjutor on this point, and states it to be his opinion, that the organ which determines the dwelling of animals, is deep seated in the brain, and has not yet been accurately pointed out. The actual position of the organ of Friendship is likewise uncertain, but it is supposed to lie laterally and backward. The organ of Combativeness, Gall first considered as the organ of Courage, but afterwards recollecting that

'It is possible for a man to have courage to do any thing of which he thinks himself capable, for instance, to dance, play on an instrument, or sing, when he may possess no propensity to fight, he called this the organ of quarrelsomeness. At present he calls it the organ of self defence.'

It is indicated by a prominence in that part of the head which corresponds to the posterior inferior angle of the parietal bone. Dr. Gall imagines that the want of this organ produces fear; but Dr. Spurzheim objects to such a negative indication of qualities, and attributes the sensations of fear and anxiety to the organ of Cautiousness, which last is marked by a largeness on the upper posterior part of both sides of the head.'

The remaining organs of the propensities, are those of Destructiveness, Constructiveness, Covetiveness, and Secretiveness. We have some anecdotes under each of these heads, with large extracts from which we should be glad if our limits would permit us to amuse our readers. They are all for the

purpose of proving the irresistibility in some instances of vicious tendencies. Thus, under Destructiveness, we are told of

'A Dutch priest who had so violent a desire to kill and to see animals killed, that he became chaplain to a regiment, in order solely to have an opportunity of seeing men destroyed!'

This was a sporting clergyman truly! It would seem a pity, however, that his parents were so ignorant of the science of craniology, as not to have put him apprentice to a butcher, or if he sought nobler game, the very thing for him might have presented itself in the office of executioner, or hangman.

Under the article Covetiveness, we have another instance of a man being made an ecclesiastic, who seemed destined by nature for other pursuits.

'The chaplain of a regiment in Prussia, a man of great intelligence and ability, could not avoid stealing handkerchiefs from the officers at the parade. The commanding officer esteemed him much, but as soon as the chaplain made his appearance, all cabinets, presses, and cupboards, were shut up; for he had carried off handkerchiefs, towels, shirts, and even women's stockings. He with pleasure gave back the stolen things.'

So that it seems it was the mere pleasure of stealing, that incited him to the act. So again,

'A young Calmuck, brought to Vienna by Count Stahrenberg, Ambassador of Austria at the Court of Petersburgh, became melancholic, and fell into a nostalgia, because his confessor, who instructed him in religion and morality, had forbidden him to steal. The confessor, a man of understanding, discovered the cause of his disease, and gave him permission to steal, on condition that he would give back what he had stolen. The young Calmuck profited by this permission, and stole the watch of even his confessor during the consecration of mass, and, leaping with joy, gave it back after the mass was over.'

But we have already transgressed all due bounds, and must bring the article to a conclusion. It is probable that an opportunity will soon be furnished to us of discussing, more at large, the subject of natural propensities, nervous maladies, and mental alienations; and we shall then recur to this part of Dr. Spurzheim's treatise, contenting ourselves at present with saying that the instances he has adduced, have no further weight than that of proving the fact of particular constitutional tendencies,—facts which other theorists admit equally with Dr. Spurzheim.

The reader, who may have gone with us through the whole of the preceding discussion, will have no difficulty in anticipating our general conclusions upon the subject of craniological science. We admit that there may be several external indications and

general marks of intellectual character, and even of animal propensities, existing on the superficies of the skull, but we should be disposed to deny that these indexes, even allowing them to be more minute and exact than we ourselves believe them to be, are indexes of special locality in faculty—a doctrine which we repeat, appears to us to be founded on neither physical nor metaphysical principles. Our objections throughout the whole, it will be seen, have been made rather against the doctrine than the facts of the case, and on this account we have thought it the less necessary to insist particularly on what other objectors have done, namely, the want of correspondence which is often found, between the external and internal plates of the bones which form the skull. This fact, however, would in itself be sufficient to shew how extremely inaccurate all exterior indications must be as marks of internal organization, and ought to make us hesitate in receiving the alleged proofs of Cranioscopical science. It ought to be recollect ed too, that those who propose new theories, or start new hypotheses, are never without a host of facts to bear down the opposition of adversaries. Who does not remember the number of incontestible evidences in favour of animal magnetism? Many also will speak, to this day, of the efficacy and virtues of metallic tractors. But in spite of all the undeniable testimonies in support of either, these two supposed discoveries are now going rapidly down to the grave of oblivion.

With respect to the execution of the treatise, the review of which we have just completed, we do not hesitate to confess admiration, and even astonishment. A Foreigner, and one who, we are told, has not long been acquainted with the language in which he writes, has presented us with an able dissertation on recondite subjects in a style that an English philosopher might be proud to own! If we were converts to Dr. Spurzheim's theory, we should say that his 'organ of language' must be of unusual capacity, and equalled only by that organ which has to do with profound and abstract investigation.

The plates, although perhaps sufficiently explanatory of the subjects, have very little to recommend them as works of art: we think, indeed, they ought to have been better, considering the magnitude and merit of the treatise they are designed to illustrate. This opinion we should be inclined to express with more earnestness and interest, did we think as highly of the doctrine of the treatise, as of its Author; for science and art ought always to be considered as handmaids to one another; and such talents as Dr. Spurzheim has displayed, might, we think, have commanded the aid of the contemporary talents of even a Flaxman or a Stothard.

Some readers may, perhaps, desire to have the several organs, and their external marks, pointed out; on this account

we subjoin the following tabular view, which, however imperfect from its nature, may serve in some measure to satisfy the curiosity of those who may not have an opportunity of consulting the original work.

<i>Organ.</i>	<i>Situation and external Mark.</i>
Amativeness. (Physical love.) . . .	Neck. Space between the mastoid process, and protuberance of the occipital spine.
Philoprogenitiveness. (Love of offspring.)	Protuberance on the back part of the skull.
Inhabitiveness. (Organ of dwelling.) . .	Protuberance on the upper and back part of the head.
Adhesiveness. (Attachment.) . .	Protuberance on the lateral and back part of the head.
Combativeness. (Propensity to fight.) . .	Prominence in that part of the head which corresponds to the posterior inferior angle of the parietal bone.
Destructiveness. (Propensity to destroy.)	Side of the head immediately above the ears.
Constructiveness. (Propensity to build.) . .	Face as large at the temples as at the cheeks.
Covetiveness. (Propensity to steal.) . .	Prominence of the temples on the anterior inferior angle of the parietal bone.
Secretiveness. (Propensity to conceal.) . .	Side of the head above the organ of propensity to destroy.
Self-love . .	Elevation in the upper and back part of the head.
Approbation . .	Upper, posterior, and lateral part of the head much developed.
Cautiousness . .	Largeness on the upper and posterior part of both sides of the head.
Benevolence . .	Protuberance on the superior middle part of the forehead.
Veneration . .	Head much elevated. Very high in the middle line.
Hope . .	Situated on the side of veneration.
Ideality . .	Heads of great poets are enlarged above the temples in an arched direction.
Conscientiousness . .	On the side of the following organ.
Firmness . .	Persons of a firm character have the top of the brain much developed.
Individuality . .	The middle of the lower part of the head very prominent.

Form . . . .	{ The organ of form seems to be placed in the internal angle of the orbit. It pushes the eye a little outward and downward.
Size . . . .	{ Near to the last organ.
Weight . . . .	{ In the neighbourhood of the two last.
Colour . . . .	{ The external sign of a great development of this organ is a vaulted and round arch of the eye brows.
Space . . . .	{ At the eye-brows, toward the middle line of the forehead, a protuberance on each side.
Order . . . .	{ Near to the organ of size and space.
Time . . . .	{ It seems that the organ of time is situated between the organs of individuality, space, order, time, and cause.
Number . . . .	{ Arch of the eye-brows much depressed or elevated at the external angle of the orbit.
Tune . . . .	{ Enlargement of the lateral parts of the forehead.
Language . . . .	{ Prominent and full eyes.
Comparison . . . .	{ An elevation in the superior parts of the forehead, representing the form of a reversed pyramid.
Causality . . . .	{ Superior part of the forehead prominent in a hemispherical form.
Wit . . . .	{ Elevation of the superior external parts of the forehead.
Imitation . . . .	{ Upper part of the forehead an elevation of a semi-globular form.

Art. IV. *The Lord of the Isles*: a Poem. By Walter Scott, Esq.  
4to. pp. 275, clxv. Price 2*l.* 2*s.* Longman and Co. 1815.

THE sovereignty of the poetical world seems at present to be nearly divided between two great potentates, Southey and Scott, whose partisans arrange themselves in jealous opposition to each other. We cannot, indeed, consent to class these two rival claimants on an equality; but we trust we shall not be accused of an insensibility to the beauties of the Northern Minstrel. We are aware that, though Southey has infinitely the advantage in point of grace and amenity, Scott surpasses all his contemporaries in force and vivacity; that, though in the description of home-scenes, of all that is gentle, and tender, and touching, all that appeals to the kindly affections of the heart,

Southey, perhaps, never had a rival, it is to Scott that we must look for the more stirring images of the battle or the chase. In the descriptions of external nature, Scott throws his landscape on the canvas, and leaves it to produce its own effect : Southey always mixes up with it the feelings of his own mind. It is the characteristic of Scott, to hurry the reader impetuously forward ; but who can regret to linger with Southey among those forms of soft and silent beauty with which the poet's imagination surrounds him ?

It is an old observation, that an author has no rival so dangerous as himself. When Southey now publishes a poem, the immediate comparison—and it is a fearful one,—is with "Marmion," or "Thalaba :" when Scott writes, it is with the "Lay," or "Marmion." There was a freshness—an originality of manner, if not of matter, in the "Lay of the last Minstrel," quite delightful to a person jaded by the common-place forms of poetry. There was nothing in the story, really nothing that strongly appealed to the feelings, no display of high imaginative powers ; but the style—the effect of the whole poem was irresistibly seducing. It was like a landscape seen for the first time with the dews of the morning not yet brushed off. "Marmion" possessed something of a similar character ; but, whether the theme was not so well suited to the minstrel-manner, or the repeated description of 'scutcheons and devices, lions rampant, and blue ribands, was more than could be stood by an ordinary reader, or the novelty of the thing was gone, certain it is that "Marmion" never attained to the popularity of its predecessor. In the "Lady of the Lake" Scott changed his style ; the minstrel took his leave, and the poet made his appearance. There was, perhaps, more elegance about this, than about the former poems, but there was certainly more of common-place,—of the verse-man's common-place in the style, of the novelist's common-place in the fabrication of the story. If "Rokeby" had never been published, the Author's name would not, in our opinion, stand lower. The characters were ordinary, the style too frequently prosaic, and insufferably careless. But even with "Rokeby," we fear the present poem cannot be allowed to rank. Full desirous as we are of doing justice to the talents of Mr. Scott, we cannot but feel, throughout the six cantos of the "Lord of the Isles," a sterility of thought, for which we do not well know how to account. But we trust our remarks will enable our readers to judge for themselves.

The opening of the poem is picturesque. From the castle of Artornish is beheld a fleet of gay and gallant vessels sweeping across the Sound of Mull, and making towards the main land. They bear Ronald, the Lord of the Isles, to his marriage with Edith, the daughter of the house of Lorn. Edith receives

the assiduous attentions of her women, and the flattery of the minstrels, with indifference, or with pain ; for she is aware that she is not loved by the man to whom she is about to be wedded. Ronald, however, arrives, and the bridal feast goes forward. In the wayward mood of Ronald, in his alternate fits of silent absence and noisy, ostentatious merriment, less careless observers find only the ‘transport-troubled mind’ of a lover : Edith saw more deeply into the mystery. In the mean time, the abbot, by whom the marriage is to be solemnized, delays his coming, and Ronald gains a temporary reprieve ; when a horn sounds below, and the cup which he had raised to his lips, and of which he was about to drink to the union of the two houses, falls untasted from his hand. The horn, however, announces not the abbot, but more noble visitors. Two knights, after striving in their bark all day against the wind, are obliged at night to steer for Artornish, and, without disclosing their names, claim hospitality for themselves and a lady closely veiled. They are ushered into the banquet-room, and, ill-apparelled and nameless as they are, their place is assigned by Owen Erraught, the seneschal,—‘first of that company.’ This gives rise to murmurs, at first repressed, but at length openly vented ; and these murmurs lead to a disclosure of the strangers’ names. The elder knight is no other than Bruce, the exiled king of Scotland ; the younger one, his brother Edward ; the lady, his sister Isabel, a lady, it appears, not unknown to Ronald, and whose charms very satisfactorily account for the indifference with which poor Edith’s coming sweetness is met by him. A fierce altercation ensues, respecting the manner in which Bruce is to be treated, to which the arrival of the abbot puts a stop. The abbot, in a most offensive imitation of Balaam, declares *him* blessed,—

‘ Bless’d in the hall and in the field,  
Under the mantle as the shield.’

Lorn, however, is not to be appeased by the predictions of the abbot, but is about to carry off his sister with all due resentment of the way in which she has been treated by her lover, when, to his surprise and dismay, it is announced to him that the lady is already gone, fled in disguise, and in the holy abbot’s bark. He departs himself, however, in high indignation. In the night Ronald seeks the apartment of Bruce, throws himself on his knees before him, begs the forgiveness of his past disloyalty, and declares himself for the future a staunch adherent of the fugitive monarch. To such a declaration, it appears, the charms of Isabel have not a little contributed to bring the hero.

We have now brought our readers ‘*in medias res* ;’ but have

no intention of taking them any further. We proceed to our more appropriate task of criticism and quotation.

Our first objection, and which is one, we think, that will strike every reader of the poem, is, the strange incongruity of love and *novelism* in the mouth of the good king Robert. Bruce is, in fact, the hero of the poem, and a fitter there could hardly be; but then he should have been a hero only as a wise, and a brave, and a good king,—as a patriot; not as a lover, or as one that had any thing to do with love—the love of the novelist. As a lover, indeed, Mr. Scott has not represented him: but who does not feel how utterly unworthy of his sublime character, engaged, as he then was, in a desperate effort for the throne, are such lines as the following?

‘ Is it of war Lord Ronald speaks?  
The blush that dyes his manly cheeks,  
The timid look, and down-cast eye,  
And faltering voice the theme deny.  
And good King Robert’s brow express’d  
He ponder’d o’er some high request,  
As doubtful to approve;  
Yet in his eye and lip the while  
Dwelt the half-pitying glance and smile,  
Which manhood’s graver mood beguile,  
When lovers talk of love.’—p. 146.

‘ “ But, for my sister Isabel—  
The mood of woman who can tell?  
I guess the Champion of the Rock,  
Victorious in the tourney shock,  
That knight unknown, to whom the prize  
She dealt,—had favour in her eyes;  
But since our brother Nigel’s fate,  
Our ruin’d house and hapless state,  
From worldly joy and hope estranged,  
Much is the hapless mourner changed.  
Perchance,” here smiled the noble king,  
“ This tale may other musings bring.  
Soon shall we know—yon mountains hide  
The little convent of Saint Bride;  
There, sent by Edward, she must stay,  
Till fate shall give more prosperous day;  
And thither will I bear thy suit,  
Nor will thine advocate be mute.”’—p. 148.

And there is more of this. In fact, the utter absurdity of making one of the most interesting periods in Scottish history, a sort of back-ground or under-plot of a love tale, was not to be redeemed by all the genius which Mr. Scott might have displayed in the execution of the poem.

Our next objection is to the degradation of the heroine. At first, in love with a man who was at best indifferent to her; then fleeing, in disguise, as a dumb boy, captured by pirates, rescued by Bruce and Ronald, and thus thrown into their company; obliged to hear her lover's declarations of love for another; and, at length, about to be hanged!—and, indeed, with but a moment between her and hanging; the woman, we affirm, is utterly degraded in the eyes—at least, in the feelings of the reader; degraded past redemption. It were in vain, even were it just, to say that she is faultless in all this. There are situations into which a woman cannot be thrown, without losing that delicate respect, those almost reverential feelings, which look up to her ‘as a thing ensky'd and sainted.’ Such are those into which Miss Burney has strangely chosen to throw all her heroines: such are those into which Edith is thrown. We particularly instance the following passages. The seeming page is thrown, by circumstances which we need not explain, immediately under the protection of Lord Ronald.

‘ Now up the rocky pass they drew,  
And Ronald, to his promise true,  
Still made his arm the stripling's stay,  
To aid him on the rugged way.  
“ Now cheer thee, simple Amadine!  
Why throbs that silly heart of thine?”—  
—That name the pirates to their slave,  
(In Gaelic 'tis the Changeling) gave—  
“ Dost thou not rest thee on my arm?  
Do not my plaid-folds hold thee' warm?  
Hath not the wild bull's treble hide  
This targe for thee and me supplied?  
Is not Clan-Colla's sword of steel?  
And, trembler, canst thou terror feel?  
Cheer thee, and still that throbbing heart;  
From Ronald's guard thou shalt not part.”—  
—O! many a shaft, at random sent,  
Finds mark the archer little meant!  
And many a word, at random spoken,  
May sooth or wound a heart that's broken!  
Half sooth'd, half grieved, half terrified,  
Close drew the page to Ronald's side;  
A wild delirious thrill of joy  
Was in that hour of agony,  
As up the steepy pass he strove,  
Fear, toil, and sorrow, lost in love!”—pp. 197, 198.  
“ Nay, droop not yet!” the warrior said;  
“ Come, let me give thee ease and aid!  
Strong are mine arms, and little care  
A weight so slight as thine to bear.—

What! wilt thou not?—capricious boy!  
 Then thine own limbs and strength employ.  
 Pass but this night, and pass thy care,  
 I'll place thee with a lady fair,  
 Where thou shalt tune thy lute to tell  
 How Ronald loves fair Isabel!"  
 Worn out, dishearten'd, and dismay'd,  
 Here Amadine let go the plaid;  
 His trembling limbs their aid refuse,  
 He sunk among the midnight dews!—p. 201.

Nor are these the worst passages. Mr. Scott does not scruple to put into the mouth of Edith, when urged to resume her masculine disguise, the following expressions.

"No! never to Lord Ronald's bower  
 Will I again as paramour."—

Her scruples are silenced, however, by good King Robert.

'Embarrass'd eye, and blushing cheek,  
 Pleasure, and shame, and fear, bespeak!'

'Oh blame her not,' the Poet exclaims—

————— 'When zephyrs wake,  
 The aspen's trembling leaves must shake,' &c.—

but we must 'blame' Mr. Scott, for the childish imbecility and indelicacy of the characters which he chooses to exhibit as the heroines of his tales, for the edification of his female readers; and for the disgusting form in which he depicts that passion which, separate from those nobler principles that give a meaning and direction to its impulses, becomes at once loathsome and degrading.

The hanging scene, however, is wrought up in Scott's best and liveliest manner.

'Lord Clifford now the captive spied;—  
 "Whom, Herbert, hast thou there?" he cried.  
 "A spy we seized within the Chase,  
 An hollow oak his lurking place."—  
 "What tidings can the youth afford?"—  
 "He plays the mute."—"Then noose a cord—  
 Unless brave Lorn reverse the doom  
 For his plaid's sake."—"Clan-Colla's loom,"  
 Said Lorn, whose careless glances trace  
 Rather the vesture than the face,  
 "Clan-Colla's dames such tartans twine;  
 Wearer nor plaid claims care of mine.  
 Give him, if my advice you crave,  
 His own scathed oak; and let him wave  
 In air, unless, by terror wrung,  
 A frank confession find his tongue.—

Nor shall he die without his rite ;  
—Thou, Angus Roy, attend the sight,  
And give Clan-Colla's dirge thy breath,  
As they convey him to his death.”—  
“ O brother ! cruel to the last !”—  
Through the poor captive's bosom pass'd  
The thought, but, to his purpose true,  
He said not, though he sighed, “ Adieu !”

‘ And will he keep his purpose still,  
In sight of that last closing ill,  
When one poor breath, one single word,  
May freedom, safety, life, afford ?  
Can he resist the instinctive call,  
For life that bids us barter all ?—  
Love, strong as death, his heart hath steel'd,  
His nerves hath strung—he will not yield !  
Since that poor breath, that little word,  
May yield Lord Ronald to the sword.—  
Clan-Colla's dirge is pealing wide,  
The griesly headsman's by his side ;  
Along the green-wood Chase they bend,  
And now their march has ghastly end !  
That old and shatter'd oak beneath,  
They destine for the place of death.  
—What thoughts are his, while all in vain  
His eye for aid explores the plain ?  
What thoughts, while, with a dizzy ear,  
He hears the death-prayer mutter'd near ?  
And must he die such death accurst,  
Or will that bosom-secret burst ?  
Cold on his brow breaks terror's dew,  
His trembling lips are livid blue ;  
The agony of parting life  
Has nought to match that moment's strife !”—p. 206.

Another objection we have to make, and it is one that we were obliged to make in our strictures on “Rokeby,” is the insupportable length to which prosaic speeches and dialogues are run out. This objection, however, is too general for us to think of proving it by quotations. Let us look for something better.

The first striking passage that occurs, is the description of Lord Ronald's fleet.

‘ Thus while they strove with wind and seas,  
Borne onward by the willing breeze,  
Lord Ronald's fleet swept by,  
Streamer'd with silk, and trick'd with gold,  
Mann'd with the noble and the bold  
Of Island chivalry.

Around their prows the ocean roars,  
And chafes beneath their thousand oars,

Yet bears them on their way :

So fumes the war-horse in his might,  
That field-ward bears some valiant knight,  
Champ still both bite and boss are white,

But, foaming, must obey.

On each gay deck they might behold  
Lances of steel and crests of gold,  
And hauberks with their burnished fold,

That shimmer'd fair and free ;

And each proud galley, as she pass'd,  
To the wild cadence of the blast

Gave wilder minstrelsy.

Full many a shrill triumphant note  
Saline and Scallastle bade float

Their misty shores around ;

And Morven's echoes answer'd well,  
And Duart heard the distant swell

Come down the darksome Sound.'—pp. 21, 22.

The accuracy of the following description will be immediately owned by those who are acquainted with the scenery of Caernarvonshire and Scotland.

' And wilder, forward as they wound,  
Were the proud cliffs and lake profound.

Huge terraces of granite black  
Afforded rude and cumber'd track ;

For from the mountain hoar,

Hurl'd headlong in some night of fear,  
When yell'd the wolf and fled the deer,

Loose crags had toppled o'er ;

And some, chance-poised and balanced, lay,  
So that a stripling arm might sway

A mass no host could raise,

In Nature's rage at random thrown,  
Yet trembling like the Druid's stone

On its precarious base.

The evening mists, with ceaseless change,  
Now clothed the mountains' lofty range,

Now left their foreheads bare,

And round the skirts their mantle furl'd,  
Or on the sable waters curl'd,

Or, on the eddying breezes whirl'd,

Dispersed in middle air.

And oft, condensed, at once they lower,  
When, brief and fierce, the mountain shower

Pours like a torrent down,

And when return the sun's glad beams,

Whiten'd with foam a thousand streams

Leap from the mountain's crown.'—pp. 100, 101.

The next needs some preface. The king, accompanied by Ronald and a page, is hunting in what is thought to be frequented ground. Here they are met by five ill-favoured men, who invite them to their hut, and whose hospitality, through the loss of their own boat, they are obliged to use. Not liking their companions, however, they resolve to watch by turns through the night. The King watches first, then Ronald, then the page.

' To Allan's eyes was harder task,  
The weary watch their safeties ask.  
He trimm'd the fire, and gave to shine  
With bickering light the splinter'd pine ;  
Then gaz'd awhile, where silent laid  
Their hosts were shrouded by the plaid.  
But little fear waked in his mind,  
For he was bred of martial kind,  
And, if to manhood he arrive,  
May match the boldest knight alive.  
Then thought he of his mother's tower,  
His little sisters' green-wood bower,  
How there the Easter-gambols pass,  
And of Dan Joseph's lengthen'd mass.  
But still before his weary eye  
In rays prolong'd the blazes die—  
Again he rous'd him—on the lake  
Look'd forth, where now the twilight-flake  
Of pale cold dawn began to wake.  
On Coolin's cliffs the mist lay furl'd,  
The morning breeze the lake had curl'd,  
The short dark waves, heav'd to the land,  
With ceaseless splash kiss'd cliff or sand ;—  
It was a slumb'rous sound—he turn'd  
To tales at which his youth had burn'd,  
Of pilgrim's path by demon cross'd,  
Of sprightly elf or yelling ghost,  
Of the wild witch's baneful cot,  
And mermaid's alabaster grot,  
Who bathes her limbs in sunless well  
Deep in Strathaird's enchanted cell,  
Thither in fancy rapt he flies,  
And on his sight the vaults arise ;  
That hut's dark walls he sees no more,  
His foot is on the marble floor,  
And o'er his head the dazzling spars  
Gleam like a firmament of stars !  
— Hark ! hears he not the sea-nymph speak  
Her anger in that thrilling shriek ?  
No ! all too late, with Allan's dream  
Mingled the captive's warning scream !  
As from the ground he strives to start,  
A ruffian's dagger finds his heart !

Upward he casts his dizzy eyes—  
Murmurs his master's name,—and dies !”—pp. 116—118.

The following passage will shew how interesting Mr. Scott's manner can make the mere common-places of poetry.

' Seek not the giddy crag to climb,  
To view the turret scath'd by time ;  
It is a task of doubt and fear  
To aught but goat or mountain-deer.  
But rest thee on the silver beach,  
And let the aged herdsman teach  
His tale of former day ;  
His cur's wild clamour he shall chide,  
And for thy seat by ocean's side,  
His varied plaid display ;  
Then tell, with Canna's Chieftain came,  
In ancient times, a foreign dame  
To yonder turret grey.  
Stern was her Lord's suspicious mind,  
Who in so rude a jail confined  
So soft and fair a thrall !  
And oft when moon on ocean slept,  
That lovely lady sate and wept.  
Upon the castle-wall,  
And turn'd her eye to southern climes,  
And thought perchance of happier times,  
And touch'd her lute by fits, and sung  
Wild ditties in her native tongue.  
And still, when on the cliff and bay  
Placid and pale the moonbeams play,  
And every breeze is mute,  
Upon the lone Hebridean's ear  
Steals a strange pleasure mix'd with fear,  
While from that cliff he seems to hear  
The murmur of a lute,  
And sounds, as of a captive lone,  
That mourns her woes in tongue unknown.—  
Strange is the tale—but all too long  
Already hath it staid the song—  
Yet who may pass them by,  
That crag and tower in ruins grey,  
Nor to their hapless tenant pay  
The tribute of a sigh !”—pp. 137—139.

Every canto is introduced, as in the “Lady of the Lake,” with a stanza or two in the measure of Spencer. They are not, in general, very happy ; but the Conclusion is extremely beautiful.

‘ Go forth, my Song, upon thy venturous way ;  
 Go boldly forth ; nor yet thy master blame,  
 Who chose no patron for his humble lay,  
 And grac’d thy numbers with no friendly name,  
 Whose partial zeal might smooth thy path to fame.  
*There was*—and O ! how many sorrows crowd  
 Into these two brief words !—*there was* a claim  
 By generous friendship given—had fate allow’d,  
 It well had bid thee rank the proudest of the proud !

All angel now—yet little less than all,  
 While still a pilgrim in our world below !  
 What ‘vails it us that patience to recall,  
 Which hid its own, to sooth all other woe ;  
 What ‘vails to tell, how Virtue’s purest glow  
 Shone yet more lovely in a form so fair ;—  
 And, least of all, what ‘vails the world should know,  
 That one poor garland, twined to deck thy hair,  
 Is hung upon thy hearse, to droop and wither there !—

We must not conclude without again adverting to the common-places, about which Mr. S occasionally permits himself to employ his rhymes. Who, but himself, would have undertaken these ancient images ?

‘ “ O wake, while dawn, with dewy shine,  
 Wakes Nature’s charms to vie with thine !  
 She bids the mottled thrush rejoice  
 To mate thy melody of voice ;  
 The dew that on the violet lies  
 Mocks the dark lustre of thine eyes ;  
 But, Edith, wake, and all we see  
 Of sweet and fair shall yield to thee !”—p. 8.

More disagreeable than these, however, are the strained and affected images which he often gives us from his own store.

‘ Answer’d the Bruce, “ And musing mind  
 Might here a graver moral find.  
 These mighty cliffs, that heave on high  
 Their naked brows to middle sky,  
 Indifferent to the sun or snow,  
 Where nought can fade, and nought can blow,  
 May they not mark a monarch’s fate,—  
 Raised high ’mid storms of strife and state,  
 Beyond life’s lowlier pleasures placed,  
 His soul a rock, his heart a waste ?”—p. 103.

‘ And now the eastern mountain’s head  
 On the dark lake threw lustre red ;  
 Bright gleams of gold and purple streak  
 Ravine and precipice and peak—

(So earthly power at distance shows;  
Reveals his splendour, hides his woes.')—p. 123.

It seems now almost hopeless to mention the carelessness of this Poet's diction,—the splashing manner in which he throws on his colours. If the proper word will not suit the rhyme, or the verse, some metaphorical one may be found that will; and so metaphors come upon us, sometimes without any kind of introduction, and sometimes staring at one another in all the incompatibility of ill-sorted companions.

“ Miscreant ! while lasts thy flitting spark,  
Give me to know the purpose dark.” —p. 120.

“ Till stretch'd upon the bloody lair  
Each rebel corpse was laid !”—p. 132.

“ Where a wild stream, with headlong shock,  
Came brawling down its bed of rock.” —p. 97.

“ Seems that primeval earthquake's sway  
Hath rent a strange and shatter'd way.” —p. 98.

“ Was that your galley, then, which rode  
Not far from shore when evening glow'd?” —p. 107.

We cannot but fear that Mr. S.'s *biennial* productions will at length appropriate to him the motto,—

“ Cœpisti melius, quam desinis.”

**Art. V. *Outlines of Natural Philosophy*, being Heads of Lectures delivered in the University of Edinburgh, by John Playfair, Professor of Natural Philosophy in the University of Edinburgh, Fellow of the Royal Society of London, and Secretary of the Royal Society of Edinburgh. 2 vols. 8vo. pp. xvi. 651, with 7 Plates. Price 19s. 6d. Edinburgh, Constable and Co.; London, Longman and Co., 1812—1814.**

**THERE** are but few cases, we apprehend, in which an author is entirely justifiable in sending a production from the press, unaccompanied by a preface; and certainly the present does not constitute one of the instances we should select as entitled to the exception. For when a work like these “ *Outlines* ” is laid before the public, in which the Author presents a series of propositions, sometimes followed by remarks and illustrations, sometimes confirmed by demonstrations, sometimes succeeded by notes and references, and at others, left to make their own impression, independently on any of these aids, every reader is inclined to put a variety of questions respecting so strange a mode of procedure, which it should be the business of a preface to meet and resolve. Why, it may be asked, in mat-

ters susceptible of demonstration, does not the Author always demonstrate? Why, again, does he confirm and illustrate, only by fits and starts? Why does he, in some cases, make ample references to Authors for the supply of deficiencies, and in others, make none? It may be said in reply, He demonstrates and illustrates only occasionally, because he would have the best possible chance of doing so elegantly and effectually. Or, perhaps with more correctness, He has proceeded thus, because he simply proposed to give "Outlines," or "Heads of Lectures," and this is all his title promises. Still it may be asked, Why does he publish "Outlines" merely? Should it be replied, He does it for the accommodation of the students at Edinburgh, it may further be inquired, Why, then, are the volumes sold in London also? And if it be answered, He will most probably publish the entire Course of Lectures, as soon as he can find time to prepare them for the press, it is natural again to ask, Then why has not he told this to the world? When an Author publishes a work which is obviously and avowedly incomplete, it is due alike to the public and to his own character, to state whether he means it should always so remain, or intends, at some future period, to occupy the whole space he has thus circumscribed. We make these remarks out of no disrespect to the learned Professor, but because we regret that he should countenance a ridiculous innovation upon the established and *decorous* practice of authors. This innovation commenced, if we are not mistaken, about twenty years ago, among some mathematical writers at one of the English Universities: we hope, since the practice is now extended to a Northern University, that we are not in future to regard this strange omission as the privilege of all who write from the professor's chair. But we have said enough to mark our opinion of this whimsical peculiarity, and shall now proceed to the work itself.

The first volume contains, besides an introductory set of definitions and remarks, a connected series of propositions, under the distinct heads of *Dynamics*, *Mechanics*, *Hydrostatics*, *Hydraulics*, *Aerostatics*, and *Pneumatics*. These divisions, will be at once seen, are not arranged according to the usual notions of scientific men; nor do we perceive any advantages that have resulted, or that can result, from the deviation.

'When bodies (our Author remarks) are free to obey the impulses communicated to them, the science which treats of their motion is called *dynamics*.

'When bodies, whether by external circumstances, or by their connection with one another, are not left at liberty to obey the impulses given, the principles of dynamics must receive a certain mo-

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dification before they can be applied to them. The science of dynamics, thus modified, is called *mechanics*.<sup>\*</sup>

Conformably to these definitions, the subordinate divisions are thrown into the following order :

‘ *Dynamics*. Sect. 1. Measures of motion. 2. First law of motion. 3. Communication of motion by impulse. 4. Motion equably accelerated or retarded. 5. Motion of projectiles. 6. Motion, accelerated or retarded by variable force. . . . . *Mechanics* 1. Centre of Gravity. 2. The mechanical powers, i. e. The Lever, the Balance, the Wheel and Axle, the Pulley, the Wedge, the Screw, the Funicular machine. 3. Friction. 4. Mechanical Agents. 5. Motion of machines. 6. Descent of heavy bodies on plane and curved surfaces. Centre of Oscillation. Heavy bodies descending on a cycloidal surface. 7. Rotation of bodies. Rotation about a fixed axis. Rotation on a moveable axis. *Appendix to mechanics*. Construction of Arches. Strength of Timber.’

We should have thought it far better to assume *Mechanics* as the universal term, including *Statics*, *Dynamics*, *Hydrostatics*, and *Hydrodynamics*. Then the Professor might, after the example of the learned Author of the “*Mécanique Philosophique*,” have defined *Statics* as ‘that part of Mechanics, which, dropping the consideration of time, examines only the reciprocal actions of powers, applied to an inflexible system of points or of bodies, when the efforts resulting from those actions destroy one another, and the system remains immovable.’ *Dynamics* would then be defined, as that part of Mechanics in ‘which time enters the consideration, and which has for its object that action of forces on solid bodies from which motion results.’

Had our Author proceeded thus, he would have had a portion in the mechanics of solid bodies, which would have corresponded to that which he has rightly denominated *Hydrostatics*, in the mechanics of incompressible fluids. His doing otherwise, is to be regarded, however, as the result of some peculiarities in defining, not as a serious defect of knowledge. Those peculiarities abound in the earlier portions of the first volume of the “*Outlines*;” so that we could easily, were it not an unpleasant task, fill pages with observations upon his strange manner of distinguishing Chemistry from Natural Philosophy, hypotheses from facts, solids from fluids, motions from powers, and his equally strange definitions and remarks in relation to the sufficient reason, ‘the *form* of pores’, magnetism, velocity, laws of motion, &c. We have, indeed, been satisfied with scarcely any thing in the introductory part of the first volume, except the Professor’s account of the benefits which may accrue

from the science of Natural Philosophy ; and this we quote with cordial approbation.

‘ The study of Natural Philosophy is accompanied with great advantages.

‘ 1. It extends man’s power over nature by explaining the principles of the various arts which he practises.

‘ 2. It improves and elevates the mind, by unfolding to it the magnificence, the order, and the beauty manifested in the construction of the material world.

‘ 3. It offers the most striking proofs of the beneficence, the wisdom, and the power of the CREATOR.’

Let not the reader suppose that all we have found worthy of approbation in the first volume, has been extracted above. They are peculiarities of manner of which we complain : the *matter* is often highly valuable ; the selections of propositions and corollaries, are made with great judgement, and the excellent practical applications, are such as could have proceeded from no mere theorist. We know not where to point for more useful information in equally small compass, than is to be found, under the subdivisions of Mechanical Agents, Motion of Machines, Motion of Water in conduit pipes and open canals, and Hydraulic engines, comprising those moved by the impulse, those by the weight, and those by the re-action of the water.

There is one particular in which these “ Outlines” are distinguished from all other synopses of philosophical lectures with which we are acquainted. Generally, when the Author leaves a proposition undemonstrated, he refers to other works in which demonstrations are given ; or, when he does not present the requisite details or explanations, he points to other performances in which they may be found. This is calculated to be extremely beneficial, especially as the Professor’s references are judiciously selected, and not very numerous. This part of the plan admits of an obvious and easy improvement, which we hope Mr. Playfair will introduce into a new edition. It is simply to mark with an asterisk, *that*, among the several works specified in any class of references, which the student may most advantageously consult. In cases where a young man has opportunity of turning to many books on every subject, as when he has access to a college library, he will often be bewildered by a multiplicity of references. And, in other cases, where the magnitude of a library depends upon the extent of an individual’s pecuniary means, a few of these friendly asterisks may save a deserving lover of knowledge many a guinea and many a sigh.

It is time we should turn to the second volume, with which, as a whole, we have been much more pleased than with the first. It is entirely devoted to the subject of Astronomy, and is di-

vided into two parts; the first relating to what has been usually denominated plane astronomy; the second, to physical astronomy. The arrangement of both parts is logical, and well calculated for the communication of knowledge. Considering the limits to which Professor Playfair has confined himself, he has given a tolerably perspicuous view of the best means of developing the true system of astronomy. He has also interspersed several of the most elegant formulæ for computation, and has tabulated some of the most important results. The first part is terminated by a valuable Appendix 'on the method of determining by observation, the constant coefficients in an assumed or given function of a variable quantity,' in which Tobias Mayer's process for determining the co-efficients by *equations of condition*, a process which has been most successfully employed by all subsequent astronomers, is succinctly, but elegantly and clearly explained.

The portion of these "Outlines," however, which we have examined with the greatest pleasure, is that which relates to **Physical Astronomy**. Persons in general have been too apt to regard this department of science as absolutely unapproachable, except by a very profound mathematician. The work which contains the most complete and elaborate development of the principles and discoveries in this department of astronomy, namely, the "Mecanique Celeste" of Laplace, is far too abstruse to be read by any but masters of the exact sciences. The elegant introduction to it by Biot, in his "Astronomie de Physique," has never been widely circulated in this country. The perspicuous and satisfactory treatises by Frisi, i. e. the "Cosmographia," and "Theoria Diurna Motus," are seldom found, except in the libraries of our colleges and public institutions. And the accurate, and, in some respects, profound essay on physical astronomy, given by Professor Vince in the second volume of his quarto Treatise, is, by reason of the expense of that work, necessarily excluded from the libraries of the majority of students. We are, therefore, glad to find, in the latter of the volumes before us, a sketch of the principles and of the most important discoveries of physical astronomy, which is at once concise and perspicuous, and which, though it does not furnish a demonstration of every proposition advanced, gives so satisfactory an exhibition of *some* investigations, and so clear a view of the principles on which others are conducted, that instead of deterring a student it will stimulate him to farther examination of the subject in the treatises wherein it is fully discussed.

Professor Playfair's view of physical astronomy occupies about one hundred and twelve pages, and is exhibited in eight sections. 1. On the forces which retain the planets in their orbits. 2. The forces which disturb the elliptical motions of the

planets, and of the moon. 3. Disturbances in the motions of the primary planets, from their actions on one another. 4. Disturbances in the motions of Jupiter's satellites from their mutual actions, with the general result from the theory of the planetary disturbances. 5. Attraction of spheres and spheroids. 6. Figure of the earth. 7. Precession of the equinoxes, variation of the diurnal rotation and of the obliquity of the ecliptic. 8. Physical explanation of the phenomena of the tides, and concluding remarks on the principle of universal gravitation.

We shall extract some instructive passages from the commencement of the second section :

'When there are only two bodies that gravitate to one another, with forces inversely as the squares of their distances, it appears from the last section that they move in conic sections, and describe about their common centre of gravity, equal areas in equal times, that centre either remaining at rest, or moving uniformly in a right line. But if there are three bodies, the action of any one on the other two, changes the nature of their orbits, so that the determination of their motions becomes a problem of the greatest difficulty, distinguished by the name of THE PROBLEM OF THREE BODIES.'

'The solution of this problem in its utmost generality, is not within the power of the mathematical sciences, as they now exist. Under certain limitations, however, and such as are quite consistent with the condition of the heavenly bodies, it admits of being resolved. These limitations are, that the force which one of the bodies exerts on the other two, is, either from the smallness of that body, or its great distance, very inconsiderable in respect of the forces which these two exert on one another.'

'The force of this third body is called a *disturbing force*, and its effects in changing the places of the other two bodies are called the *disturbances of the system*.

'Though the small disturbing forces may be more than one, or though there be a great number of remote disturbing bodies, the computation of their combined effect arises readily from knowing the effect of one; and therefore the problem of three bodies, under the conditions just stated, may be extended to any number.'

'Two very different methods have been applied to the solution of this problem. The most perfect is that which embraces all the effects of the disturbances at once, and, by reducing the momentary changes into fluxionary or differential equations, proceeds, by the integration of these, to determine the whole change produced in any finite time, whether on the angular or the rectilineal distance of the bodies. This method gives all the inequalities at once, and as they mutually affect one another.'

'The other method of solution is easier, and more elementary, but much less accurate. It supposes the orbit disturbed, to be nearly known, and proceeds to calculate each inequality by itself, independently of the rest. It cannot, therefore, be exact, and gives only a first approximation to the quantities sought: but being far simpler

than the other, it is much better suited to the elements of science. It is also the original method, and that which was first applied by Sir ISAAC NEWTON, to explain the irregularities of the moon's motion. The same has been followed and improved, by CALENDRINI, in his *Commentary on the third Book of the Principia*; by FRISTI in his *Cosmographia*; and by VINCE in the second volume of his *Astronomy*.

The other method was not invented till several years later, when it occurred nearly about the same time to the three first geometers of the age, CLAIRAUT, EULER, and D'ALEMBERT. It was followed also by MAYER, and several others, but particularly by LAPLACE, who, in the *Mecanique Celeste*, has given a complete investigation of the inequalities both of the primary and secondary planets.

I shall explain the resolution of the forces that is in some measure common to both methods; and shall shew how their effects are to be estimated in some simple instances, going from thence to the enumeration of the results. I begin with the moon's irregularities, as the easiest case of the problem.'

These he traces with considerable perspicuity, stating the most important propositions, and enumerating many curious particulars, especially those which tend to confirm the assumed theory of gravitation. We have room to specify only one of them. Clairaut after solving the problem which relates to the motion of the apsides of the lunar orbit, on comparing the result with observation, met with the same difficulty that Newton had experienced, and

' Found that his formula gave only *half* the true motion. He therefore imagined that gravity is *not* inversely as the squares of the distances, but follows a more complicated law, such as can only be expressed by a formula of two terms. In seeking for the co efficient of the second term, he was obliged to carry his approximation farther than he had done before; in consequence of which the co-efficient he sought for came out equal to *nothing*, and the motion of the apsides was found to be completely explained by the supposition that the force of gravity is inversely as the square of the distance.'

Another striking confirmation, as well as application, of this universal theory, is given at p. 282, when our Author is treating of comets, and the way in which their orbits are affected by the disturbing forces of the planets. He also presents a few observations on the improbability that any perceptible alteration in the motion of the planets, or indeed *any* sensible effect upon them, should be produced by comets. This subject, by the way, is treated in a very satisfactory manner by Delambre, in his quarto *Astronomie*, tome iii. p. 404—6, and in the *Abrégé*, p. 564. The latter work is frequently cited by the Professor.

After developing the principal effects of the disturbing forces of the planets upon the several parts of the solar system, he

terminates this portion of his investigations by the following instructive and interesting conclusion.

' One general result of these investigations is, that both in the system of primary and secondary planets, two elements of every orbit remain secure against all disturbance; the *mean distance* and the *mean motion*, or, which is the same, the transverse axis of the orbit and the time of the planet's revolution. Another result is, that all the inequalities in the planetary motions are periodical, and observe such laws that each of them after a certain time runs through the same series of changes.

' Every inequality is expressed by terms of the form  $A \sin nt$  or  $A \cos nt$ ; where  $A$  is a constant co-efficient, and  $n$  a certain multiplier of the time, so that  $nt$  is an arc of a circle which increases proportionally to the time. Now, though  $nt$  is thus capable of indefinite increase, since  $\sin nt$  never can exceed the radius or 1, the maximum of the inequality is  $A$ . Accordingly, the value of the term  $A \sin nt$  first increases from 0 to  $A$ , and then decreases from  $A$  to 0; after which it becomes negative, extends to  $= -A$ , and passes from thence to 0 again, the period of all those changes depending on  $n$  the multiplier of  $t$ .

' If into the value of any of the inequalities, a term of the form,  $A \frac{\tan nt}{\sin nt}$ , or of the form  $A \times nt$  were to enter, the inequality so expressed, would continually increase, and the order of the system might finally be displaced.

' LA GRANGE and LA PLACE, in demonstrating that no such terms as these last can enter into the expression of the disturbances of the planets, made known one of the most important truths in physical astronomy. They proved that the system is stable; that it does not involve any principle of destruction in itself, but is calculated to endure for ever, unless the action of an external power is introduced.

' This accurate compensation of the inequalities of the planetary motions, depends on three conditions, belonging to the primitive and original constitution of the system.

' I. That the eccentricities of the orbits are all inconsiderable, or contained within very narrow limits.

' II. That the Planets all move in the same direction, as both primary and secondary do from west to east.

' III. That the planes of their orbits are but little inclined to one another.

' But for these three conditions, terms of the kind mentioned above, would come into the expression of the inequalities, which might therefore increase without limit.

' These three conditions do not necessarily arise out of the nature of motion or of gravitation, or from the action of any physical cause with which we are acquainted. Neither can they be considered as arising from *chance*; for the probability is almost infinite to one, that without a cause particularly directed to that object, such a conformity

could not have arisen in the motions of 31 different bodies scattered over such a vast extent.

' The only explanation therefore that remains is, *that all this is the work of intelligence and design, directing the original constitution of the system and expressing such motions on the parts as were calculated to give stability to the whole.*'

This, as far as it goes, is excellent. But the principle of gravitation will enable us to take another step, and that a very momentous one. It is demonstrable from this principle, not only that there existed originally a Designing Agent, but that the universal system requires his perpetual intervention. This has been shown conclusively by many writers, but by none, perhaps, more indubitably than by Professor Vince in his "Observations on the Cause of Gravitation" which we reviewed some years ago.

' It seems reasonable (says Mr. Vince) to admit a Divine Agency at that point where all other means appear inadequate to produce the effect. And as mechanical operations, in whatever point of view they have been considered, do not appear sufficient to account for the preservation of the system (to say nothing of its formation), we ought to conclude, that the Deity, in his government, does not act by such instruments; but that the whole is conducted by his more immediate agency, without the intervention of material causes.'

A mathematical writer in a celebrated northern journal, laboured hard to weaken this consolatory inference: but, happily, he failed in the attempt by neglecting (whether from ignorance or intention we cannot say) to distinguish between motive and accelerating force.

There is much valuable matter in the remainder of these "Outlines," but we have not room to speak of more than a single topic, viz. the variation of the obliquity of the ecliptic. The position of the ecliptic is incessantly changing by reason of the action of the planets.

' The variations in the obliquity of the ecliptic, thus produced, are among the number of the secular inequalities which have long periods, and, after reaching a maximum, return in a contrary direction.

' As far back as observation goes, the obliquity of the ecliptic has been diminishing, and is doing so at present, by  $52''$  in a century; it will not, however, always continue to diminish, but in the course of ages will again increase, oscillating backwards and forwards on each side of a mean, from which it never can depart far.

' The secular variation of the obliquity was less in ancient times than it is at present; it is now near its maximum, and will begin to decrease in the 22d century of our era.

' LA GRANGE has shewn, that the total change of the obliquity,

reckoning from that in 1700, must be less than  $5^{\circ} 23'$ ; *Mem. Acad. de Berlin*, 1782, p. 284. Also that the changes in the inclinations of the planetary orbits, are all periodical, and cannot carry the planes of those orbits beyond the limits of the zodiac, or  $8^{\circ}$  on either side of the ecliptic. By the retrogradations of the nodes of the ecliptic and the planetary orbits, the precession of the equinoxes is diminished by a small quantity, which is at present about  $0' 281$  annually. *Ibid.* p. 281. All this is quite independent of the figure of the earth, and would be the same though the earth were truly spherical.'

These variations in the obliquity, with their limits and peculiarities, will become still more manifest to the student, on his applying the curious theorem given by Laplace for that purpose. Let  $t$  denote the number of years from 1750, to be regarded as negative before, and as positive after that epoch; then will the obliquity be always nearly expressed in sexagesimal measures by the formula,

$$23^{\circ}28'23.''05 - 1191.''2184 [1 - \cos(t.13.''94645)] \\ - 3347.'0496 \sin(t.32.''11575).$$

It is interesting to observe how the sentiments of astronomers have vacillated on this subject. Copernicus and Kepler were both of opinion, not only that the obliquity varied, but that the variation had limits. The former assigned them between  $23^{\circ} 36'$  and  $23^{\circ} 28'$ ; the latter, between  $26^{\circ} 5'$  and  $22^{\circ} 20'$ ,—a most remarkable conjecture, considering the time in which it was advanced. Afterwards, in the seventeenth century, and at the beginning of the eighteenth, philosophers in general aimed to prove that the obliquity was constant. Thus, Professor Bernard, of Oxford, in a paper published A. D. 1684, in No. 163, of the Philosophical Transactions, endeavoured to prove there was no diminution: and Flamstead, by transmitting that paper to the Royal Society unaccompanied by any remark, seemed to concur in the opinion. Dom. Cassini, Lahire, and even Le Monnier, so late as 1745, took the same side of the question.

In 1716, when M. de Louville presented to the French Academy of Sciences a paper in which he attempted to prove that the obliquity was actually diminishing, that paper was not admitted into their memoirs, because *all the astronomical Academicians thought differently from Louville.* ‘ Malgré toutes les raisons de M. de Louville (said Fontenelle, in the History of the Academy for 1816) les autres astronomes de l'académie sont demeurés attachés à l'obliquité constante de l'ecliptique de  $23^{\circ} 29'$ .’ The disquisition being thus excluded from the Paris Memoirs, was inserted in the “Acta Eruditorum,” of Leipsic, for June 1719. Such, however, is now the state of physical astronomy, that if a person were to call in question the fact of the variations of the obliquity, he would be ex-

pected next to deny the rotation of the earth, or that the moon exhibited mutable phases.

But, looking back at the extent of what we have written, we must now return for one moment to the Professor Playfair's work, and then conclude. After remarking that the existing law of gravitation 'has been *wisely selected* out of an infinite 'number ;' he hints at the existence of a still more general principle, and thus terminates his work :—

' If we consider how many different laws seem to regulate the other phenomena of the material world, as in the action of Impulse, Cohesion, Elasticity, Chemical Affinity, Crystallization, Heat, Light, Magnetism, Electricity, Galvanism, the existence of a principle more general than any of these, and connecting all of them with that of Gravitation, appears highly probable.'

' The discovery of this great principle may be an honour reserved for a future age, and science may again have to record names which are to stand on the same levels with those of NEWTON and LAPLACE. *About such ultimate attainments it were unwise to be sanguine, and unphilosophical to despair.*'

This is language and sentiment worthy a Professor of Natural Philosophy. It would be well, we think, if the ingenious writer in the Edinburgh Review, whose whimsical dreamings relative to a formula which should comprise the trajectories described by every particle of matter in the universe we detailed in our December Number, could attend a course of Mr. Playfair's lectures.

It only remains for us to remark, that neither of these volumes contains the science of *optics*. Whether it is that this branch of knowledge does not constitute a portion of the Edinburgh course, or that the learned Professor means to treat it separately, are questions on which we must leave those of our readers who may be so inclined to speculate, till either a new volume from the same Author, or a *preface* to a new edition, furnish the requisite information.

*Art. VI De la Traite et de l'Esclavage des Noirs et des Blancs.* Par un Ami des Hommes de toutes les Couleurs. pp. 84. Paris Adrien Egron, Imprimeur. 1815.

*On the Slave Trade and the Slavery of Blacks and Whites.* By a Friend of Men of all Colours.

**BUONAPARTE** has abolished the Slave Trade in France. With respect to the motives which have dictated this absolute decree of the Usurper's, in contempt of all the opposing interests and other obstacles which we were taught to believe stood in the way of justice and humanity, there is, probably but one opinion. Unsusceptible of any passion but ambition the mind of *such* a man is not to be diverted from its oneness.

object by any consideration of so remote a policy as that of morality, or by any such weakness of feeling as giving way to the opinions of others, or to the convictions of his own mind, one degree beyond what it has become expedient to do, or to feign. All that we can know of *such* a man are—his acts. The relation which those acts have to his settled purpose, only a mind of equal capacities of good and evil is competent always to detect: while the hidden motive of his actions is frequently veiled from every eye but that of Omniscience. Nothing, however, could be a more ludicrous misapprehension, or could betray more completely an inability to understand the *stuff* and *texture* of such a mind, than the idea that any compunctions visitations of conscience, or any relentings towards good, were likely to prompt him to the inconsistency of virtue. If there were room in the thoughts of Buonaparte, at this crisis of his fortunes, for any other purpose than that of evident policy, one would be apt to believe that his adoption of this measure was in calm, magnanimous derision of the Potentates and Statesmen assembled in Congress, to deliberate, among other things, upon this point of simple humanity: who, after detaining Europe in anxious suspense for so long a period, have brought forth a Declaration on the subject, which declares nothing so clearly as the guilt of all the parties implicated in this hypocritical toleration of the traffic. In the language of this eloquent pamphlet, we may render it thus:—‘ We ‘know that the Slave Trade is a crime, but let us agree to commit ‘the crime for five years longer.’ Upon this famous Declaration the simple decree of Buonaparte’s is a covert satire, whether designed or not, of the keenest description.

Buonaparte abolishes the Slave Trade in France. Henry the Eighth abolished popery in this kingdom. The circumstance by which the lives and liberties of millions may be preserved, is not to be the less rejoiced in, because hypocrisy, or turbulent ambition, blindly working the counsels of Providence, was the agent. How often do we find the means which the Almighty selects for accomplishing the mightiest good, those which we should have deemed both unlikely and unfit; those which human wisdom would have disdained to employ; or to which human pride would have revolted from the idea of being indebted! The instrument is, perhaps, detestable. The man can claim no gratitude for the benefit he confers. The Almighty accepts the unavailing efforts, the very will and wishes of humble goodness; but He employs the rod of the oppressor, and the sword of the conqueror, to do His work. They are fitter weapons for such harsh and unhewn materials as they are employed upon. He makes the wrath of man to praise him. It is little, after all, that the combined efforts of patriots and philanthropists seem capable of effecting: the circumstances of the world are against men, who have to

proceed with a scrupulous attention to means as well as end, to integrity, sincerity, and honour : while there is something in the unincumbered operations of simple absolute power, hastening to the accomplishment of its object with the indiscriminating force of necessity, that makes us feel how much fitter an instrument it is of vast and extensive benefits, could its agency be but securely directed to such a purpose.

The pamphlet which has suggested these remarks, is one of singular interest. It is written by a man of considerable celebrity, M. Grégoire, formerly bishop of Blois, whose name has been brought prominently forward in connexion with the late changes in France. As we believe only two or three copies of the pamphlet have yet reached this country, we conceive that our readers will not be displeased at our making from it rather copious extracts.

The motto which the Author has selected for his title page, is from an English writer :—

*'If you have a right to enslave others, there may be others who have a right to enslave you.'*—(Price on the American Revolution.)

There is a characteristic simplicity in this position, which has the force of a thousand arguments.

The work is divided into two chapters. The first treats upon the African Slave Trade. The Author begins by adducing from Ancient History the memorable conduct of Aristides, and of the Athenians who acted by his advice, in rejecting the proposal confided to him by Themistocles, to deliver his country by burning the fleet of Xerxes.\* Aristides, persuaded that even that object would be purchased too dearly by an act repugnant to morality, declares to the assembly that the means proposed would be highly advantageous, but that it is unjust ; and it is rejected. In a treaty with the Carthaginians, Gelon, king of Syracuse, expressly stipulated that they should not sacrifice anymore children to Saturn. With these illustrious instances of national virtue, our Author contrasts the Article in the Treaty of Paris, three and twenty centuries after, by which the French are allowed to steal or buy the natives of Africa for five years longer, for the purpose of transporting them far from their country, and from every object of their affections, and of selling them as beasts of burden, to moisten with their labour the soil, the fruits of which shall belong to others ; and to drag out a painful existence, with no other consolation at the end of the day, than that of having taken another step towards the grave

*'Aristides and Gelon were idolaters, we are Christians !'*

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\* M. Grégoire's memory has been treacherous. It was the combined fleet of the Lacedæmonian and other Grecian States.

Leaving these facts to make their own impression, our Author then proceeds to combat the different pretexts and evasions, to which the advocates of the Slave Trade have had recourse for the past five-and-twenty years; not scrupling to consider the ministers of the French King, on whom the responsibility of the Article devolved, the organs of the Slave merchants. Referring to the allegations of those who would deprecate the Africans in the scale of intellect,

'One might answer them,' he says, 'that talents are not the measure of rights. In the eye of the law, Newton's servant was his master's equal.'

The Author quotes, in terms of deserved reprobation, as a blasphemy against Nature, and the Author of Nature, a sentence from a recent French publication, asserting that the Negro is not susceptible of any virtue. The work alluded to, is entitled, 'Mémoires sur l'Esclavage colonial. Par M. l'Abbé Dillon. 8vo. Paris. 1814.' So that, it seems, this infernal traffic was not without its advocates among the *clergy* of Paris. In opposing the above assertions, he refers to a work, 'Sur la Littérature des Nègres ;' and in the Notes, to a publication entitled, 'Le Cri de la Nature ; par M. Juste Chanlatte,' printed at Cape Henry, in 1810, (we presume the production of a native,) which he says is written with the energy of Tacitus. In this is given an account of the infernal invention, of which the Christian White-men have the exclusive honour, of bringing a pack of blood-hounds, at a great expense, from Cuba, whose arrival was celebrated as a triumph, and whose natural voracity they provoked by a stimulating diet. The day on which the first experiment of their ferocity was made upon a Negro bound to a post, was a festival for the *Whites* of Cape-town, who were assembled round the amphitheatre, to enjoy this spectacle, worthy of cannibals.

'But what mode of reasoning can be effectual,' our Author subsequently exclaims, 'with men who, if we invoke religion or mercy, answer us by speaking of cocoa, of bales of cotton, and the balance of trade? For, they will reply, what will become of commerce, if you suppress the Slave Trade? Do you find an individual who says—In continuing it, what will become of justice and humanity?"

M. Grégoire informs us of the infamous attempts that were made to represent the friends of the Slave Trade, in Paris, as having sold themselves to the English, and as having voted, at the Constituent Assembly, in favour of England against France. 'The feeling which unites all good men in defence of the Africans,' he says, 'was strengthened by the indignation excited by

the libels of certain individuals, who, judging other men by the feelings of their own heart, can attach no credit to disinterested virtue, but always attribute to others the vilest motives.'

' Non, la postérité ne pourra jamais concevoir la "multitude et la noirceur des menaces, des imposteurs, des outrages dont, jusqu'à l'époque actuellement inclusivement, nous fûmes les objets, et dont plusieurs d'entre nous ont été les victimes : on essaya même, et sans succès, de flétrir le nom de *Philanthrope*, dont s'honore quiconque n'a pas abjuré l'amour du prochain. Puis, d'après le langage usité alors, il fut du bon ton de répéter que les principes d'équité, de liberté, étoient des *abstractions* de la *métaphysique*, voire même de l'*idéologie*, car le despotisme a une logique et un argot qui lui sont propres.'

We are informed, in the next paragraph, that privateers ' were ready to set sail for the coast 'of Guinea, in the ' hope that, *after the expiration of the five years allowed for continuing the traffic, it would be indefinitely prolonged.*' This fact, the accuracy of which we see no room to doubt, appears to us decisive as to the wisdom of that Article in the Treaty of Paris. M. Grégoire excepts, however, from the general condemnation to which the planters are subjected, some individuals, who, whether they were influenced by benevolent motives, or had been led to feel the necessity of accommodating themselves to circumstances, had meliorated the condition of their slaves, and had even, in some cases, raised them into free cultivators of the soil, awarding them a quarter of the produce. This system, he adds, had been established by Toussaint Louverture, and is followed up by his successors to the present time, as fully developed in a work on the colonies, and particularly on St. Domingo, by Colonel Malenfant, published at Paris in 1814.

The Author proceeds to cite the examples of Denmark, ' which has the glory of being the first state that abolished ' the trade ; ' of the United States ; and of England ; and the subsequent conduct of the Governments of Chili, Venezuela, and Buenos Ayres, which have made this measure one Article of their constitution. He cites the names of Wilberforce, Thomas Clarkson, Granville Sharp, and anterior to them in the work, the celebrated Frenchman, Benezet, as in the first rank of those to whose persevering exertions, so great a proportion of these results is to be ascribed. He contrasts with the number of the English petitions against the Slave Trade, especially with those from Bristol and Liverpool, towns in which, formerly, a friend to the Africans would have stood in danger of being insulted, the one having 27,000 signatures, the other,

36,000 ;—he contrasts with these the silence and indifference of all classes in France ; which were so general, that not a single petition from any one town or corporation, was raised against the Article in the Treaty, while, on the contrary, one was presented from Nantes, imploring the prolongation of the Trade : so completely, it seems, has France become demoralized !

M. Grégoire comments upon the Sixth Resolution of the Friends of the Abolition, passed at the meeting in last June, (the Duke of Gloucester in the Chair,) in which it is stated, that ‘ This Society conceive that the disposition manifested in France in favour of the Slave Trade, at a time ‘ when a renewed zeal has been excited for the institutions ‘ of religion, proves, unquestionably, that the true nature and ‘ effects of the Trade are not known in that country.’

‘ First,’ replies our Author, ‘ The inclination manifested towards the Slave Trade, is not the result of ignorance as to its real nature and the effects of this traffic. This inclination is dictated by avarice, horrid avarice, which esteems nothing sacred.’

‘ Secondly, It is painful but necessary to say to this respectable Society, that this novel zeal for religious institutions, scarcely exists but in the desires of real Christians, that is to say, of a few individuals. Some pompous ceremonies are but an equivocal evidence of piety: it is by the reformation of manners that we must estimate its effects. We must judge of the tree by its fruits; and France, contemplated under this aspect, presents a deplorable picture of moral deterioration: “ Do to no one that which you would “ not have done to you;” “ Do to others as you would they should “ do to you;” “ love your neighbour as yourself.” these are the maxims which emanate from heaven: this is the rock upon which all the paralogisms of covetousness must inevitably be wrecked.’

The Author records the memorable declarations of two pontiffs of the Roman Church, against the Slave Trade ; an authority which we have not been accustomed to see exerted on behalf of the general rights of oppressed humanity. Pope Alexander the Third, in a letter to the king of Valentia, remarked, that ‘ Nature not having made any slaves, ‘ all men had an equal right to liberty.’ Paul the Third, in two briefs, dated June 10, 1537, hurled the thunders of the Church against the Europeans who should spoil and enslave the Indians, or any other class of individuals. The Author adduces a similar authority, in obviating the common pretext which he anticipates on the part of the enemies of the Abolition, under the name of *reasons of state*:—

‘ Cette raison, si fameuse chez les publicistes, que le Pape Pie V. appeloit la raison du diable, est le bouclier derrière lequel se re-

tranchent des hommes qui veulent échapper à l'impunité, derrière lequel s'ourdissent les attentats les plus criants contre les peuples.'

' Wo to the policy,' continues our Author, ' that would found the prosperity of a nation on the misery of others ; and wo to the man whose fortune is cemented by the tears of his fellow-men. It is according to the established order of things under the control of Providence, that whatever is iniquitous should be at the same time impolitic, and that fearful calamities should be the chastisement of crime. The individual culprit suffers not always here below the punishment due to his offence, because, to use the words of St. Augustine, God has eternity to punish in. It is not so with nations : for in their collective capacity, they do not belong to the future state of existence. In this world, according to the same Father, they are either recompensed, as the Romans were, for some humane virtues, or punished, as so many nations have been, for national crimes, by national calamities. These calamities are events, to which in England the ministers of religion have often called the attention of their auditory. France, who for a century past, has waged impious war with the Almighty, and with Divine truth, has drunk of the cup of bitterness. Who knows if the dregs are not still reserved for her. This language we must expect to be ridiculed as fanaticism by certain personages : this is one of the lesser trials to which I have acquired the habit of the most perfect resignation.'

Our readers will not fail to appreciate such sentiments as these, which need not the consideration of the character and situation of the individual from whom they proceed, to give them interest and weight. How far the fears which the Bishop expresses for his country, may be esteemed prophetic of the issue of the impending conflict, a few months will probably enable us to form more than a conjecture.

The Author proceeds to compare the outrages of the Europeans upon Africa, with those committed by the Algerine pirates, which it is disgraceful to the Continental Powers not to have adopted long ago the most vigorous measures for suppressing.

' And yet will any one dare say,' he exclaims, ' that the enormities committed by the Algerines at all equal those we have inflicted upon Africa? What would Europe say, if, suddenly, a second Genseric, a descendant perhaps, or at least a follower of the king of the Vandals, landing upon our coast, were to invade us, saying, "I come as a liberator?"'

M. Gregoire ventures to conjecture the language which the African conqueror might plausibly maintain ; and among the examples to which he supposes him to appeal, he cites the press-gangs of England, and the degradation of Ireland. He supposes him to demand of those who pretend that African slaves are

necessary for the cultivation of the West India colonies, whether he has not an equal right to bear away European artists and artisans, as more expert than his fellow countrymen, and as necessary, therefore, to the promotion of industry and of the useful and polite Arts in his states.

'A *White Code* which my paternal goodness is about to prepare, shall legalize these measures, and shall be the standard of the *Black Codes*, published among you for the government of the Antilles.'

'I do not see,' pursues our Author, in a fine strain of contemptuous irony which subsequent events have almost converted from satire into history,—'I do not see what arguments could be opposed to those of this second Genseric.'

'Si le succès couronnoit son entreprise, bientôt à ses pieds il verroit en extase et bouche béeante, cette multitude d'individus qui dans tous pays n'ont que des idées, des sentimens d'emprunt. En flattant la cupidité par des pensions, la vanité par des dédications, il rendroit tous les arts tributaires. Au Parnasse, où il faut toujours quelqu' idole, on s'empresseroit de briser les statues des hommes qui auroient cessé d'etre puissans, pour y substituer celles des hommes qui le seroient devenus. Une foule de livres seroient dédiés à Genseric, *le grand, le bien aimé*, etc : les savans attacheroient son nom à des découvertes étrangères à ses connaissances; la plupart des hommes de lettres chanteroient ses louanges; le génie même, ébloui par ses conquêtes, s'aviliroit peut-être en lui présentant des complimens adulateurs sous la forme de menace niaise, dans le genre de celle qu' adressoit Boileau à Louis XIV.'

"Grand roi, cesse de vaincre, ou je cesse d'écrire."

'Des libellistes, humblement soumis à la censure de la police africaine, iroient journellement chercher le mot d'ordre dans une antichambre ; ils seroient chargés de diffamer les écrivains qui refuseroient de prostituer leurs plumes et tout homme à caractère qui, même sans être frondeur, ne se déclareroit pas admirateur de Genseric ; ils répéteroient, jusqu'à la satieté, qu'il est le *Père* de ses sujets, l'objet de l'amour et de l'admiration générale ; dans l'espérance qu'il *daigneroit* abaisser sur eux un regard protecteur, ils canoniseroient le *Salomon*, le *Titus*, le *Trajan*, le *Marc-Aurele*, qui auroit *daigné* conquérir l'Europe et qui *daignera* la régénérer : et comme on apprécie presque toujours la légitimité des entreprises par leur issue & les résultats, on béniroit Genseric, on maudissoit son devancier jusqu'à ce que lui même fût supplanté par quelque autre dominateur qui seroit bénii & maudit à son tour. L'Histoire de France depuis vingt-cinq ans dispense de chercher ailleurs des exemples à l'appui de cette assertion.'

The Author closes the first chapter of his work with a reference to the sensation produced among the Haytians by the obnoxious article in the Treaty of peace, and the formidable

aspect which they would oppose to an invading army that should attempt to reduce them again to slavery. Their minds are imbued with this principle, that no individual may be deprived of his liberty, if he has not forfeited it by crime and been legally condemned. ‘They know that the oppression of an individual is a menace against all the rest, an act of hostility against all mankind.’ If they had had representatives at the Congress of Vienna, they would, no doubt, have procured the acknowledgement that the right of France to subjugate them, is as illusive as that which they might arrogate to themselves of subjugating France.

‘To debase men, is the infallible way to render them vicious : slavery degrades at once the master and the slave : it hardens the heart, extinguishes the moral sense, and leads to all descriptions of calamity.’

Here we must suspend our notice of this interesting pamphlet. In our next Number we shall present to our readers an abstract of the second chapter, ‘*On the traffic and slavery of the Whites;*’ the subject of which is so distinct, that it may seem to many persons unconnected with that of the preceding pages. It exhibits to us a clergyman of the most intolerant Church, pleading for universal toleration, and maintaining the consistency of the true rights of man, with the rights of Cæsar and of God.

Art. VII. *A Sermon occasioned by the Detection and Punishment of Criminals, guilty of Robberies and Murder in the Counties of Essex and Hertford; preached at Bishops Stortford, March 19. 1815.* By William Chaplin, 8vo. pp. 34. Price 1s. Conder,

**W**E are not surprised that the Author of this judicious and impressive discourse was strongly urged to give it to the public. Not merely local interest and feelings must have been excited by the circumstances which gave it birth ; but the nature of those circumstances, and especially their originating in a practice prevalent to a melancholy extent, and by many regarded with a lenient eye, gives to the subject an universal importance.

‘In the month of March, 1814, the crimes of burglary and murder were committed by two men, at Berden, in the county of Essex. All attempts to discover the perpetrators were fruitless, until the following January ; when two of the Bow-street officers, apprehended two labouring men residing in Bishop’s Stortford. In their houses was found a large assortment of picklock keys, together with a complete

apparatus for housebreaking ; besides many articles of different species of property evidently stolen. Some of these articles were sworn to by the proprietors who had lost them, and the culprits were committed to prison on their depositions ; under strong suspicion, at the same time, of being concerned also in the murder at Berden. After a short confinement in separate cells, they both confessed themselves guilty of that deed, each however accusing the other of being the actual perpetrator. At the ensuing assizes they were tried at Hertford, and convicted of robberies in that county,—and the sentence being suspended, they were subsequently conveyed to Chelmsford to take their trials for their deeds at Berden. On Monday the 13th of March, they were both executed in that town ; together with two other men for murders in separate and distant parts of the county.—Such are the awful circumstances which gave rise to the following discourse.

‘ Although the two malefactors first mentioned were not suspected of fouler deeds, yet it seems they were well known to be great poachers, and received very extensive and lucrative sanction in that nefarious practice.’ pp. v, vi.

From the text, Ps. cxix. 158. the preacher draws a striking picture of the various *characters* of transgressors ; expatiates on the *grief* which the true Christian must feel in beholding them ; and presents appropriate considerations on the duty of *avoiding of whatever may*, directly or indirectly, *sanction* the deeds of transgressors,—on the imperative duty of *promoting true religion* among all classes,—on *personal humiliation*,—and on the inestimable excellency of the *Gospel*, and the *way of salvation* which it proposes to the guilty sons of men.

If our limits permitted, we could extract many interesting passages : but we must confine ourselves to a single point, the offence, before adverted to, of *poaching*, or obtaining game and fish by snares, nightly prowlings, and other illegal methods. Happy should we be if we could fix the attention of the religious public on THIS IMPORTANT OBJECT. Few, perhaps, are aware that this crime,—the precursor of the most atrocious robberies and of many murders,—is extensively committed through the country. From thoughtlessness, *culpable ignorance*, or false inferences from their disapprobation of the Game-Laws, many even respectable persons do not hesitate to buy, for their own use or for sending as presents, the produce of this wicked practice : a practice which, like smuggling, is the bane of decency and industry, of morals, education, and religion, among the poor in many parts of England. By this HORRID PRACTICE, the vast demand of the London market for venison, hares, pheasants, &c., is, in a great measure, regularly supplied!—Many, no doubt, have been participants in this guilt, who, on becoming apprized of its nature and consequences, will shudder,

and will wash their hands from this blood of the souls and often of the bodies of men.

The Sermon before us is well calculated to assist the efforts of virtuous men and *real* patriots, in diffusing just views of this deplorable evil, and the means of reducing, and finally exterminating it.

'I should be altogether,' says the preacher, 'unfit to stand in this place, if I did not on the present occasion, follow the strong impulse of my mind, and enter a public protest against such an infraction of order and of law.'

*'It is a violation of the laws of the country.'*—In answer to this, I know it has been said, that the laws in question are bad, fit only to be broken; and that some legislators themselves have been known to concur in breaking them.—With regard to the last part of the objection; there have been many makers of laws, whom I should be very sorry to see taken as patterns in morals: and as to the former part, it is possible that the statutes in question proceed upon a mistaken policy, as well for the proprietor as for the public. But this is not the place to discuss the quality of any particular law: it is, however, the place to state that no man has a right to take the laws into his own hand, and dispense with them whenever they may not agree with his individual opinion. If this monstrous notion were once admitted, it would open a way for the destruction of all law, and the removal of every barrier by which property is secured, and order preserved.—You may dislike one law, your neighbour another, a third person another; thus the bonds of society would be broken, and the whole frame of government frittered away and undermined at every one's caprice.—If any law be grievous and unjust, there are legitimate and constitutional methods of redress, to which a British public may resort, and which seldom fail of success. I will venture further to add, they never can ultimately fail, if judiciously and temperately persevered in.—Passive obedience and non-resistance are odious tenets, which have been long and universally exploded in Britain, in theory at least: and I hope my countrymen will ever explode them in practice. But, my hearers, in the name of every thing that is generous and good, let us be open and manly: it is unworthy of an honourable mind to be implicated in deeds which can only be accomplished by artifice and stealth. We are commanded by the highest authority, to *have no fellowship with the unfruitful works of darkness, but rather reprove them\**.—Let it also be considered that the infraction of law in this case is principally done by a class of persons not much accustomed to discriminate in questions of such a nature. It is a hazardous experiment to sanction disobedience to law in such a quarter. It is making them familiar with that, which ought, if possible, ever to be kept far from their thoughts. From the breaking of one law, it is but a slight transition, with such persons, to the violation of another: and perhaps the transition is slighter still from two to ten. Especially when countenanced by those who are considered as better

\* Eph. v. 11.

informed, and better disposed, for obvious reasons, to respect as they ought to do the laws and magistracy of their country

*'It is not doing to others as you wuld have them do unto you.'*—If you purchase an estate, to which the legislature has attached certain privileges: you justly conclude you are entitled to the same, as comprise in that for which the consideration is given. Or if you derive it from your ancestors, they are legally attached to your inheritance. Now if, as is the case with most persons so situated,) you are at further expence for the security of what hath been so acquired, in what light, I ask, would you view the nightly spoiler, who should ravage and rob your peaceful domain? And more especially if his pursuits were accompanied (as is often the case) with resistance, and shedding the innocent blood of those to whom your orders had committed the protection of your lawful possessions? Let any one put himself in such situation, and then form his opinion on the propriety of sancti-  
oning the practice in question.

*'It is the fruitful parent of the worst of crimes and miseries.'*—It leads to pilfering, and pilfering leads to housebreaking, housebreaking to murder, and murder to the gallows. I apprehend there is no doubt of the truth and reality of this statement, with regard to the unhappy individuals whose end hath given occasion for this discourse: and, not in reference to them only, but many besides. There is reason to fear that this single practice, contributes much, by its ten-  
dency and its consequences, to swell the calendar of every assize; to people our gaols, to bind fetters on our countrymen, and lift up against them the executioner's arm. Behold then the effects of this deed of darkness, and judge whether it be not of too detestable a nature, to be countenanced by any one who would be deemed a friend to ho-  
nesty and to the interests of society.' pp. 16—20.

Art. VIII. *Familiar Poems. Moral and Religious.* By Susannah Wilson. 18mo. pp. xii. 161. Price 2s. Darton and Co. 1814.

A MONG the numerous attempts, misnamed poetical, whose good intention is their only claim to indulgence, and whose piety alone absolves them from contempt, it is pleasing to meet with an instance of native talent surmounting the depressions of uneducated poverty, and presenting its artless offerings at the altar of truth. No rank has yet been fixed to which genius is confined; no circle struck, which it has not overstepped. Many a hidden biography would bear record how oft,

————— ‘the Muse has found,  
‘Her blossoms on the wildest ground:’

and while we receive with reverence the products of success-  
ful culture, and the stores of laborious and polished research,  
it is with a simple feeling of pleasure, that we welcome the  
efforts of an unaspiring mind, wrought up by no classic invo-

cation, nor gifted by any other inspiration than that only genuine one, the love of Nature, warmed and enlightened by a meek and fervent spirit of devotion.

‘ Susannah Wilson is of humble parentage : her father was a journeyman weaver, and her mother a very pious woman, who was anxious that her children should have an early acquaintance with the important truths of the Bible ; from whence it is evident that Susannah has drawn most of her sentiments and reflections. Susannah was born in Kingsland-road, in the year 1787. She learned to improve her reading at a Sunday-school, and to write at an evening school.

‘ For many years past they lived in a little cottage in St. Matthew’s, Bethnal-green, reared by her father on a spot of garden ground, which he hired at a low rent, and where two of the daughters still reside, and pursue the weaving business, to which they were all bred : while thus engaged, she says, verses spontaneously flowed into her mind, which she took every opportunity of committing to paper.

‘ Confined almost exclusively to the narrow range of her own family circle, Susannah worked at her father’s business till about three years since ; when owing to a bad state of health, from excessive application to a sedentary business, she was recommended to seek a service for the sake of more active employment. Hitherto her reading had been almost entirely confined to her Bible, Dr. Watts’s Hymns, and two or three other religious works, but as she advanced in years, she took every opportunity of procuring books ; and Milton, Young, and some other authors, fell into her hands, which she read with great avidity. She likewise had the advantage of acquiring a little knowledge of English grammar. This was a stimulus to fresh poetical exertions, and she devoted almost all her intervals of leisure to writing verses.’

By the history of Susannah Wilson’s obscure origin and humble station, we were prepared for those defects which mark the want of cultivation, and on which we shall leave our readers to exercise their indulgence.

We might select several poems interesting for their simplicity and their spiritual turn of thought. There is something that the Atheist might envy in the refined perception which reads on every leaf and flower a parable of heavenly teaching.

The poems are characterized chiefly by the religious nature of the subjects, and the serious manner in which they are treated.

Our limits will admit the insertion only of the two following :—

#### • ON THE DEATH OF A SISTER’S CHILD.

‘ *The last of Six.*

‘ Sweet babe ! how short thy stay !  
How soon thy journey’s o’er !  
Thy spirit’s fled away,  
To visit earth no more ;

Thy spirit found a nearer road  
Than thousands to thy blest abode.

‘ There join thy kindred dear—  
They were belov'd of God—  
Some tarried longer here;  
One went the nearer road;  
But all, unerring, found the way,  
That led them to eternal day.

‘ Ye weeping parents view  
Your happy infant bands;  
See how they beckon you,  
With all their little hands:—  
“ Come Father! Mother! come up here,  
Eternal glory you shall share!”

‘ And shall they call in vain,  
And never find you there?  
Will you endure no pain?  
Will you no crosses bear?  
Eternal glory, it would seem,  
Were quite unworthy your esteem.

But, Oh! be wise to-day,  
And make the Lord your friend:  
’Tis awful to delay;  
You hasten to your end:  
This moment only is your own,  
And, while you speak, behold! ’tis gone!’

‘ WRITTEN JAN. 1, 1814.

‘ Immediately after my Mother's Death.

‘ And is she gone? and left me here to mourn  
A loss which nothing earthly can repair?  
And will she never, never more return,  
Am I no more to know a mother's care?

‘ Ah no! ah no! she is for ever fled,  
And all her cares and sorrows now are o'er;  
She now is number'd with the silent dead,  
The place that knew her, knows her now no more.

‘ Alas! alas! I mourn beneath the stroke,  
That severs from me my most tender part;  
That the maternal tie of life has broke,  
And rent with bitter pangs my aching heart.

‘ No more shall her dear hands my head sustain,  
When faint or sickly, or oppress'd with grief;  
No more her gentle voice shall soothe my pain,  
No more her healing balm shall give relief.

• Her faithful warnings now I hear no more,  
 No more she bids me shun each evil way;  
 No more she labours to increase my store,  
 No more she chides me if I go astray.

• To me her memory will be ever dear,  
 Such blessings I've obtain'd at her own cost;  
 How, then, can I restrain the tender tear?  
 For, oh! the best of mother's I have lost.

She is not lost, but only gone before,  
 And I with rapid steps am hast'ning on,  
 And hope to meet her on that peaceful shore,  
 Where pain and parting shall no more be known.'

' Come then, my muse, and dress thy plume,  
 Lead me from the chilling tomb;  
 Take me to the realms of bliss,  
 Where my dearest mother is.  
 I would pierce the clouds and spy  
 Where she sits above the sky.  
 If I had an angel's wing,  
 I would mount and hear her sing.  
 Hark! methinks I hear her say—  
 " When I left my house of clay,  
 " Hov'ring o'er my humble bed,  
 " Lo! a cloud of angels fled:  
 " Then, those kind celestial bands  
 " Took me in their gentle hands:  
 " In the twink'ling of an eye  
 " We arose beyond the sky,  
 " Leaving, upwards as we go,  
 " Suns, and stars, and worlds below:  
 " When we came to heaven's gate,  
 " Not a moment did we wait:  
 " Heaven's gate stood open wide,  
 " Guarded safe on either side;  
 " As I enter'd, heaven did ring,  
 " All its hosts did joyful sing—  
 " Glory be to sov'reign grace!  
 " Welcome to this happy place!  
 " Jesus sits upon the throne,  
 " All his dazzling glories on;  
 " Such a sight my ravish'd eyes  
 " View'd with rapture and surprise:  
 " He receiv'd me with a smile,  
 " And all my sorrows did beguile:  
 " Wip'd away the drooping tear,  
 " Charm'd at once my trembling fear;  
 " Cloth'd me in a spotless dress—  
 " His imputed righteousness:

" Then a bright and glittering crown,  
" All the workmanship his own,  
" Plac'd on my unworthy head,  
" Told me, it would never fade;  
" And shew'd me where to take my seat,  
" Close beneath his blessed feet.  
" Here I sit and ever view  
" All his beauties, ever new;  
" Now I take my fill of joy:  
" Nothing can my peace destroy;  
" Sin and sorrow, pain and death,  
" Left me when I lost my breath.  
" Now, my children, cease to mourn,  
" Though I never more return;  
" But the way for you is free,  
" Come, my children, follow me!"'

' Is there one among us all,  
Would refuse a mother's call;—  
Did she call to earthly bliss,  
Honour, wealth or happiness?  
Oh! may we to heaven aspire,  
And thus fulfil her last desire!'—pp. 46—51.

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Art. IX. *The Principles of Christian Philosophy.* 12mo. pp. 364.  
price 7s. Longman and Co. 1814.

TO compose a treatise on any species of philosophy, presupposes considerable attainments. Before a writer can, with any correct feeling of propriety, give to his speculations the name by which genuine science has always been characterized, he must surely deem it requisite to be intimately acquainted with the progress of human knowledge; with all that is peculiar to the habits and opinions of that class of men whose language he assumes. To act otherwise, not only exhibits an appearance of unseemly arrogance, but has a tendency to counteract the well intended designs of benevolence and piety. The necessarily vapid production of an incompetent writer, excites the pity and the sneer of the 'proud philosopher,' who, induced by a promising title page, opens it with the anticipation of an intellectual treat; but after a slight glance at a few pages, he almost instinctively throws it aside, with a mingled feeling of disappointment and disgust. Minds even of a less elevated order are little disposed to indulge any thing like complacency towards that which promises much, but which essentially fails in the performance; towards that which excites an ardent hope that it will afford new and interesting illustrations of subjects intimately connected with human

happiness ; that it will abstract the mind from the contemplation of the gross realities of the present troubled scene, and for a season transport it to regions that are calm, pure, and lovely ; that it will give unbounded scope to the exercise of the noblest powers and affections of the soul : but which, on the perusal, presents merely ordinary ideas, communicated in a very common place manner, and in very inappropriate language.

The title-page of the book before us, suggests two subjects of inquiry : *First*, What is it that constitutes a Christian philosopher ? *Secondly*, What are the peculiarities of those principles which form the basis of Christian philosophy ? These are important points of consideration, and well merit the attention of the man who assumes the arduous task of writing a volume on philosophical principles.

A Christian philosopher, we conceive, must be a philosopher in the ordinary sense of the word ; He must be intimately acquainted with those sciences, the long and successful cultivation of which, can alone entitle an individual to assume that appellation. By his familiarity with physical and moral science, he should be able to generalise his views, to contrast the doctrines of Revelation with the tenets of the schools, and to present to the public the result of his meditations in a digested and luminous form. He is little entitled to the character of a man of science who is unacquainted with the operations and movements of the material world ; whose mind has not been expanded by a careful examination of those wonderful phenomena, that present themselves in close succession to our observation, and who has never considered, with the chemist, the proofs that are continually afforded of the Divine wisdom and goodness ; nor with the astronomer, the order and harmony pervading innumerable systems, which elevate the mind to the contemplation of the Omnipotence that is ever employed in conferring the gifts of life and gladness upon all who come within the range of boundless existence. Nor is this honourable rank due to him who is ignorant of the philosophy of Mind ; who has never made the history of human opinions, as they regard the operations of the intellectual and moral powers, a subject of study ; who has not directed his attention to the ancient and modern theories of morals ; and who advances merely with some crude and general notions to the elucidation of the "Principles of Christian Philosophy." If a knowledge of physical and moral science be absolutely requisite to qualify a person to write, with any prospect of success, on such a subject, it is obvious that an extensive acquaintance with the doctrines and duties of Christianity, in all their bearings, is equally essential. This

last, is, indeed, the chief qualification. This affords the power of extracting all that is useful in human science, and of rendering it subservient to the illustration and practical efficacy of that which is Divine; and by purifying the affections and the heart, it imparts the warm glow of devotional feeling to the beautiful creations in the mind by which it is eminently enjoyed.

But is it not possible to write a very excellent treatise on Christianity without a deep acquaintance with physical or moral science? Most undoubtedly it is; and perhaps the most useful writers in theology have been those who had no pretensions in this respect. It is not necessary that a man be a philosopher in order to write an interesting treatise on divinity. "Boston's Fourfold State" is an excellent book, and contains a compendium of revealed truth; but its respectable author would surely have judged very ill, had he thought proper for this reason, to denominate it the "Principles of Christian Philosophy."

We are not disposed to object with much severity to the efforts of any man, who thinks he can benefit his fellow creatures by the communication of religious truth; but if, at the same time, he powerfully excites expectation by making great pretensions, he has little occasion to complain if his work be estimated according to the standard which he himself has suggested. Indeed, we conceive that much injury has been done to the cause of revealed truth by lofty pretensions to science and literature, unsupported by the productions on which they have been founded; and it becomes an important duty to check this self-complacent tendency of authors, and to award to each the meed of praise, not according to what he promises, but to what he really performs. The discharge of this duty, may, in some cases be painful, especially when piety and soundness in the faith are manifest; but a sincere regard, not merely to truth and justice, but to the great interests of Christianity, should lead us to its conscientious performance.

We have alluded to some of the acquirements of a Christian philosopher; but in this inquiry, it is of importance to ascertain what are the principles which form the science of Christian Philosophy. Before we can obtain the necessary information on this point, we must consider what was peculiar to the philosophy of the schools; and observe wherein the religion of the New Testament differs from the principles that were inculcated by the heathen philosophers.

It will be said, indeed, that on every subject which immediately regards revelation, we are not qualified to judge what is fit for Infinite Wisdom to reveal; and that we should listen,

therefore, with lowness of mind to the doctrines of inspiration, without presuming to contrast and compare what is truly Divine, with objects that are palpable and earthly. It is true, that in no case are we to oppose the mere deductions of reason to the profound doctrines of revelation: on subjects so remote from human apprehension, a conviction of our ignorance should lead us to substitute humble acquiescence for proud speculation; and we are acting worthily of the rational nature with which we have been endowed, only when we receive with meekness, how contrary soever to our prejudices and anticipations, "the words of eternal life."

If, according to Bacon's aphorism, man is only the interpreter and priest of nature, and not entitled in any case, to substitute his own theories for her instructions, he cannot surely be allowed to act any other part in reference to the sublime doctrines of Revelation. An eminent Northern Philosopher remarks, that 'conjectures and theories are the creatures of men; and will always be found very unlike the creatures of God. If we would know the works of God, we must consult themselves with attention and humility, without daring to add any thing of ours to what they declare. A just interpretation of nature is the only sound and orthodox philosophy: whatever we add of our own is apocryphal and of no authority.'

We shall not, therefore, feel ourselves at liberty to choose or to reject according to our preconceived opinions: but being fully satisfied of the Divine authority of the sacred Scriptures, we shall humbly receive the doctrines which they contain, how superior soever they may be to our understanding, persuaded that we are unable to comprehend perfectly all that the Almighty may have condescended to reveal.

But if we denominate the religion of Jesus Christ, "The Principles of Christian Philosophy," we stand pledged to shew, somewhat in detail, the peculiarity of its views, and the superiority of its doctrines over every other species of philosophy, ancient or modern. When it is asserted that it excels the philosophy of Plato, of Aristotle, and of Zeno, it may fairly be inquired, in what this superior excellency consists. In anticipation of such an inquiry, we shall place before our readers a few remarks on the peculiarity incident to Christian Philosophy, both as contrasted with the principles of every other system of moral science, and as contemplated in the native purity of its own Divine light.

The Christian religion, in the first place, is distinguished from the philosophy of the heathen schools. These schools

were not, indeed, more numerous than were the tenets which they respectively inculcated; and the opinions which they held on the most important questions that can come within the consideration of man, were not more at variance among themselves than they were in themselves vague and unsatisfactory. The heathen philosophers attempted to discuss some of those topics which are now classed with the principles of Natural Religion; but the most able among them candidly acknowledged that they could obtain little satisfaction on subjects which were so deeply involved in obscurity. Their efforts to remove the darkness which intercepted the attributes of the Creator from the world which he made; to raise the veil which concealed the mysteries of that futurity, on whose dark boundaries they hovered with the alternate feelings of horror and expectation; and to ascertain with any accuracy approaching to truth the origin, the duty, and the ultimate destiny of the human race: these efforts, though made by minds endowed with the utmost powers of genius, were attended with little success.

The principles which were inculcated in the schools of the heathens were not only extremely limited, but from the feebleness of the motives by which they were attempted in many cases to be supported, produced very little practical efficacy on the heart or on the conduct. Had their discoveries been more extended than they really were, their influence on the hopes, on the happiness, and on the moral improvement of the human race, would have been comparatively small, from the circumstance of their want of the sanction of Divine authority, and the demonstrative force of inspired truth. Without entering into any extended detail on this subject, we may remark, in general, that the religion of Jesus Christ, differs from the philosophy and religion of the Gentile schools, in the nature and extent of the knowledge which it imparts, in the morality it inculcates, and in the motives by which it is enforced.

It requires very little illustration to shew that the Christian religion is characterized by the nature and extent of the knowledge which it has communicated to mankind. Its Divine Author came "a light into the world, that they who believe in him should not abide in darkness." Those fundamental principles of natural religion which the teachers of philosophy among the Greeks and Romans were unable, by the mere deductions of reason, either fully to discover or to establish, were exhibited by his own ministry and through that of his inspired servants, with irresistible evidence and supreme authority. Jesus Christ has unveiled the character and the at-

tributes of the Living God; he has revealed to us the rule of duty, and our unchanging obligations to its uniform observance: he has brought life and immortality to light.

What a train of new reflections is the contemplation of these grand discoveries calculated to excite! How astonishing, to the mind of a reflecting, devout, and humble philosopher, it might have been imagined, would the doctrines of the incarnation, of the atonement, of regeneration, and of the influences of the Holy Spirit, have appeared! Long accustomed, perhaps, to think with reverence and awe of the attributes and of the ways of the Supreme Being; often lost in mazes of error and perplexity from which he had sighed in vain to be extricated; unable to reconcile even with his own obscure notions of the Divine rectitude, those mysterious dispensations of a Providence, which seems to award to the virtuous and to the vicious the same species and measure of compensation; and frequently when in the contemplation of death, and of that dark futurity which lies beyond it, exclaiming, ‘when shall the dead awake from their slumbers? O, when shall the sleep of the grave terminate?’—with what eagerness would a philosopher of this sincere and humble cast hail the first beams of the Divine light of Christianity, the earnest of everlasting day, and rise to the contemplation of the will and the attributes of his God, and the glories of the immortality which has burst upon his view.

And such is, indeed, the mighty change which the light of the Gospel has produced on the nations. Its renovating influences fell at first on the chosen people only, but it gradually penetrated and eventually rolled back the thick gloom which had previously enveloped the nations, and bursting forth into meridian day, at length overspread the whole world.

That wonderful scheme of mercy which is designated as the Gospel of reconciliation,—that characteristic doctrine of the Christian religion, Salvation by faith in the Atonement of Jesus Christ, is no less peculiarly descriptive of the system of truth taught by the great Deliverer of the world, than were the tenets of Zeno, or Aristotle, or Epicurus, or Newton, of the respective schools of those masters of science.

But in order to have a full view of the superiority of the religion of Jesus Christ over that of the heathen philosophers, we must compare the system of morality taught in the Gospel with that taught by the Heathens. It is scarcely necessary to advert to the sensuality of the Epicurean, to the haughtiness of the Stoic, to the mixture of both in the Peripatetic, or to the indifference and universal scepticism of the Academic. Revelation has swept away the cobweb system

by which the leaders of those different sects supported their theories respecting the foundation of morals and the chief good; and it has given us, with extended views of the nature of moral obligation, the strength adequate to its performance. In place of conceiving that we are sent into the world for the mere gratification of our sensual desires, or, for the sole purpose of enjoying the more refined pleasures of the mind; it uniformly teaches us, that we are not our own,—but that we are bound by the strongest ties to do the will of Him that made us and redeemed us; that we must purify the thoughts of the heart as well as the external conduct; and that without a continued effort after universal holiness, we cannot please the Lord. It is not surprising that this should have appeared a strange doctrine in Athens or in Rome, where the religion of the vulgar was a system of unmeaning and impure observances; and where the philosophy of the schools, so far as it regarded moral conduct, consisted either mentally or sensually in the gratification of self. It never entered into the mind of a heathen philosopher to conceive that man is bound to love the Creator with all his heart, and all his soul, and all his strength, and his neighbour as himself; and that every deviation from this rule, constitutes him guilty in the sight of God.

The best commentary on the morality of the civilized nations in the heathen world, is the uniform state of their feelings expressed by their uniform practice. Among the Romans, where do we meet with any thing like the subdued and elevated virtue of the Gospel? There are, indeed, those among us, who dignify with the sacred name of virtue, the proud respect which the citizen of Rome ever felt for the majesty of the Roman people, and his insatiable love of conquest and of arms; but Christianity, while it inculcates patriotism, frowns with indignation on the man who pretends to love his own country to the injury of his neighbours; and uniformly urges on our attention the necessity of cherishing the holy fruits of humility, and meekness, and universal charity. What can be said for the morality of that people whose philosophers and educated females were regularly accustomed to witness the combat of those unhappy men who were doomed to shed their blood for their amusement? Where is even the superior civilization of a nation who, in the days of its greatest humanity, conceived it necessary to the glory of the conqueror, to put to death the captured generals belonging to the enemy? Let this sanguinary conduct be compared with a late instance of noble magnanimity, which generously restored to their wives, their children, and their country, myriads of captive invaders, and how will the Roman people bear the

contrast? We have, indeed, allowed ourselves too long to be dazzled with the mere gaudiness of pomp and splendour; with the apparent symbols of rigid integrity and elevated virtue. Viewed through a proper medium, the Roman people, like all the other heathen nations, were "filled with all unrighteousness."

So comprehensive and spiritual is the Christian morality, that a change of nature is considered as essential to its practice. We are told that we "must be born again":—that before we can be disciples of Christ we must put on the new man, which is renewed in knowledge after the image of Him that created him. The necessity of this change arises from the blindness of the mind, and the corruption of the heart: and the effects which it produces are, piety to God, gratitude to the Divine benefactor who came into our world for the redemption of man, and an earnest desire to regulate the affections and the conduct according to the unchanging principles of universal holiness. This change, which is denominated regeneration,—a doctrine as peculiar to Christianity as the principle of gravitation is characteristic of the philosophy of Newton,—is not only essential to the exercise of pure morality, but to the enjoyment of those great benefits which the Redeemer died to procure. He himself has assured us, that unless a man be born again, he cannot see the kingdom of God: and his inspired servants represent the spiritual life as commencing in this moral renovation. To impress us still more deeply with sense of the universal holiness which is required of the disciple of Jesus, we are taught to depend upon the continued influence of the Holy Spirit—to pray for His power to give warmth to our devotions, and purity to our affections,—and to enable us amid the snares and temptations of the world to continue steadfast in the practice of every duty. Thus, the morality of the Bible is living and active. It includes our duty to God, to our neighbour, and to ourselves; it embraces the whole range of thought, and feeling, and action; it is cherished by an influence derived from the Fountain of all perfection. It meets man helpless and guilty as he is, at the verge of his existence, offers to purify and guide him while preparing him for futurity, and after restoring the glories of his moral nature, ushers him into the presence of his God. This is the one religion which removes the curse of the Creator from the world which he has made; that converts it again into the lovely paradise of God; that teaches man how to live with usefulness to others, and with satisfaction to himself; and that illuminates the dark valley of the shadow of death, with a light that issues in the splendours of an endless day. He only has cause to feel

who, while professing that he has embraced it, remains destitute of its *saving health*; and who, while he pities the infidelity of the Jew, the superstition of the Pagan, and even the philosophy of the Greek, is yet a stranger to the penitence and the purity which it enjoins.

In the second place, the principles of Christian Philosophy, are equally distinguished from many of the peculiarities of the modern schools of philosophy. It is not necessary to take notice of those crude and indigested notions which have been dignified by the appellation of the infidel philosophy; partly, because the most powerful and eloquent of writers has sufficiently exposed their sophistry and pernicious tendency; and, partly, because there are few persons now to be found, with any pretensions to science, capable of being deluded by their influence.—But are there not some moral philosophers, professing Christianity, who allow themselves to talk of the mere principles of natural religion, as if they intended to substitute them for the knowledge of revelation? —who restrict themselves and their pupils to the dim twilight of reason, when they have it in their power to take a view of the unclouded light of the Gospel?

Far be it from us to insinuate that it is not the duty of the moral philosopher to study very fully the doctrines of natural religion: these form the elementary principles of some of the discoveries of revelation; and by ascertaining the extent to which they may be established, by surveying the phenomena of the universe, and the order of Providence, an important service is rendered to the cause of Christianity. And happy are we in being able to bear our feeble testimony to the fact, that in a Northern University, more illustrious for the science with which it is adorned, than for its opulence; where the philosophy of mind, through the eloquence of Stewart and Brown, has assumed a new aspect, the study of morals, as founded on the light of nature, is rendered subservient to the profitable contemplation of the sublime doctrines of revelation.

The consideration of the principles of natural religion will, in this view, always be useful: we must, however, object to that mode of treating them, which would lead us to conclude that there is nothing peculiar in the doctrines of revelation from the discoveries which they afford. After subjecting the laws of nature to the closest examination, how scanty is the knowledge we can hence deduce of the perfections of God, of the duty which we owe him, and of the manner in which that duty, in order to be acceptable, must be performed; of the immortality of the soul, and the mode of its existence, when separated from the body! The scriptures not only afford us appropriate and definite information on these topics, but by discoveries which are beyond the power of reason either to make or fully to comprehend, they enable us

partly to account for the existence of evil under a government of infinite perfection, the source whence it proceeds, and the manner in which it is to be removed. They teach us in language so plain, and so often repeated, as not to be misunderstood, that man has fallen from the holy and exalted situation in which he was originally placed; that Jesus Christ, the Son of God, assumed the nature of man, and voluntarily made himself an expiatory sacrifice for sin; and that the design of this sacrifice, in relation to man, is to redeem him from all iniquity, to deliver him from the effects of the fall, and restore him to all the glories of his moral nature. And, finally, they teach us that the Saviour has promised a Divine influence to carry these beneficent designs into effect, to qualify us for the discharge of all the duties for bearing all the trials of life, and for the eventual enjoyment of the glories and felicity of that immortality which is reserved for the soul in the immediate presence of its all-perfect Creator.

These are some of the doctrines that constitute the principles of the Christian philosophy. With respect to the work which has suggested the preceding observations, our opinion may be inferred from the hints which we have already offered. Though not written however exactly in the manner in which we should like to see a treatise on the principle of Christian Philosophy, it has two qualities which are highly estimable, we mean soundness in the faith, and devotion in the sentiment. Many authors have written with a more enlarged comprehension of their subject, and with greater ability, but few with greater piety. The following extract affords a very favourable specimen of his usual manner.

' The reflection is awful, that a few years of human life, which compared with eternity, are no less than a drop in the mighty ocean, shall not only determine the situation of the soul, but even the precise degree of happiness or of misery. This great gift of God ought to be diligently improved and spent in such a way as we could wish we had done when we are about to appear before the presence of the Judge who gave us life. Time and life are in one respect synonymous terms, though strictly life is the principle, and time the continuation of the operation of the principle. Life now and life hereafter are portions of the same existence, but the circumstances are greatly altered. Then the state is everlasting and subject to no change. Now it is temporary, being the prelude to that state which shall end for ever; and we mark the progress of this toward that by division in order to enable us to ascertain and to remember it more correctly. This period is to all men very uncertain, and in itself is short, and constantly in flight. Every moment diminishes its duration, and brings us near to eternity. He who listens to the beating of a clock may reflect as he listens, that with each beat a moment flies never to return. Perhaps there is scarcely any thing better calculated

impress the mind with the idea of the unceasing progress of time, than to look at the perpetual motion of the second index of a time piece. This speaks to the eye, and each rapid revolution proclaims that our life has become so much shorter.—How carefully then should we redeem time! How different does its value appear in the hour of health, and the near prospect of death and judgement! How greatly do the best of men on a death bed regret much misspent time, and with what different views do things appear at that solemn period, when all things assume their true and proper appearance! Ought it not to be the business of every day to determine whether we have lived, thought, and acted as we would wish we had done when we come to die? By the choice we now make, is our state hereafter to be fixed, and by the diligence with which we do the work of the Lord, is the degree of reward to be determined. Did this strike the mind strongly, and were a faithful comparison made between time and eternity, we might well apply to our whole short life the words of Jesus,—What! could ye not watch one hour?—pp. 158, 159.

Art. X. *An Essay on the Sanctification of the Lord's Day;*  
humbly designed to recommend that important Duty. By  
the Rev. Samuel Gilfillan, Minister of the Gospel, Comrie.  
The eighth Edition, corrected and greatly enlarged. 16mo.  
pp. 174. Price 2s. boards. Hamilton, 1815.

THE extensive circulation of this little work, and the number of editions through which it has passed, render any commendation of ours unnecessary: at the same time we are unwilling to let the present opportunity pass by, without bearing our most explicit testimony in its favour. We have\* perused it with great satisfaction; and are acquainted with no production of modern date, which appears to us so well adapted to promote the “Sanetification of the Lord's Day.” Its arrangement is methodical; its language is uniformly marked by chastness and simplicity; its arguments are scriptural and convincing; and the tone of cheerful piety and elevated devotion which every where pervade it, combined with other excellencies, presents a powerful claim to our cordial and unqualified approbation.

Art. XI. *Essays Moral and Religious.* By W. Potter, small 8vo.  
pp. xv. 307. price 6s. E. Cox and Son, 1814.

THESE Essays appear to be the production of a modest and pious person, desirous of being useful, especially to young persons, and encouraged to publish them by 'the cordial entreaties of friends, and the importunate requests of those of the juvenile world, with whom he has the happiness to be acquainted.' He closes his preface with the following quotation from Dr. Knox.

'He who professes only an attempt, however unsuccessful, to a claim to candour and indulgence. Failure has ceased to be ridiculous, where presumption has not made pretensions, and confidence anticipated success.'

After this apology, it might seem severe to remark the defects of style and composition in the volume, which though certainly considerable, would not, to readers of description for whom probably the Author designed it, be obvious or important. We are rather disposed to allow the benefit of an application of his own observations in reference of some preachers of the Gospel, which will at the same time serve as no unfavourable specimen of the style of Essays.

'Nor is the excuse, that those who preach the Gospel, are often ignorant and unqualified men, a sufficient argument; they will be at least as wise as the generality of their hearers; and they are good men, their experience will prevent them from propagating error, and their conscientiousness, from preaching truth in an improper manner. If they do not render those who attend their ministry, remarkable for knowledge and judgement, they will at least keep them from breaking the Sabbath, and from profligate habits, beside which, they will excite a spirit of devotion, which will increase in strength, and produce a corresponding influence on the general deportment of the life.' p. 216.

'It is our happiness, that Great Britain exceeds all other countries in the means which are adopted for the moral improvement and elevation of the lower orders of society: "by the fear of the Lord, men depart from evil, and by mercy and truth iniquity is purged." Let us use every proper means to inculcate that fear, and to promote that purity.' p. 217.

Art. XII. *The Descent of Liberty, a Mask.* By Leigh Hunt. Small 8vo. pp. lix. 82. price 6s. boards. Gale and Co. 1815.

PREFIXED to this little Poem is a discourse ‘On the Origin and Nature of Masks.’ Mr Hunt is not inclined to fetter so lively and airy a composition, in the bonds of a too strict definition; he considers it as

‘A mixed Drama, allowing of natural incidents as of every thing else that is dramatic, but more essentially given up to the fancy, and abounding in machinery and personification, generally with a particular allusion.’ — p. xxiv.

Milton’s Comus, he considers, as the best indeed, but, at the same time, the least specific work of its kind. Perhaps, common readers will have their idea of a mask best formed by being referred to that in Shakspeare’s Tempest.

Mr Hunt’s piece is of a much more extensive and varied nature; extremely gorgeous in its pageants, rich in its imagination, and delightfully romantic and fanciful in its diction. To some readers, indeed, the diction may appear as too much an imitation of our old poets; but to us, any thing that brings them to recollection is charming. Neither can Mr. Hunt be called, properly, an imitator; he has imbued himself richly with the wild fancies and picturesque language of those good old bards, but he has at the same time his own manner.

The subject, as the reader will guess by the title, is the return of Liberty and Peace to the earth, after the downfall of Bonaparte; and we think the political purport now and then creeps rather too broadly through the fancy of the piece. Shepherds are introduced as having heard, for some days, sweet

‘ new sound,  
The first, of any comfortable breath,  
Our wood has heard for years.’

Hence, they augur some glad change at hand, some relief from the enchanter who has so long been the curse of the weary land.

‘ I know not why,  
But there is such a sweetness in the touch  
Of this mysterious pipe that’s come among us,  
Something so full of trilling gladsomeness,  
As if the heart were at the lip that fill’d it,  
Or went a rippling to the fingers’ ends,  
That it forebodes, to me, some blessed change.’ p. 8.

Of this music and of their conjectures they resolve to inform old Eunomus,

‘ Who used to set

So rare a lesson to the former court,

But now shuts his sorrows in this corner ; ’ p. 8.

‘ How has he suffered ?

Both his sons gone,—the first one by his death

Breaking the mother’s heart, the second now

Torn from his bride, and dead too as they say.’—p. 10.

This Eunomus and his daughter-in-law Myrtilla are charmingly described ; and, at the request of the latter, put forth in a sweet song, a spirit announces the coming of Liberty. The destruction of the enchanter is then shewn in an aerial pageant, and the twilight, which had before lain upon the face of the whole country, vanishes. Spring descends to prepare the earth for the approach of Liberty ; and perhaps we could not quote any thing more characteristic of the Author’s lighter and more playful style, than the description which is given of her flowers.

‘ Then the flowers on all their beds  
 How the sparklers glance their heads !  
 Daisies with their pinky lashes,  
 And the marigold’s broad flashes,  
 Hyacinth with sapphire bell  
 Curling backward, and the swell  
 Of the rose, full lipp’d and warm,  
 Round about whose riper form  
 Her slender virgin train are seen  
 In their close-fit caps of green ;  
 Lilacs then, and daffodillies,  
 And the nice-leav’d lesser lillies,  
 Shading like detected light,  
 Their little green tipt lamps of white ;  
 Blissful poppy, odorous pea,  
 With its wings up lightsomely ;  
 Balsam with his shaft of amber,  
 Mignonette for lady’s chamber,  
 And genteel geranium,  
 With a leaf for all that come ;  
 And the tulip, trick’d out finest,  
 And the pink, of smell divinest ;  
 And as proud as all of them  
 Bound in one, the garden’s gem,  
 Heartsease, like a gallant bold,  
 In his cloth of purple and gold.’ pp. 28—9.

We return to earth, and we are delighted with the innocent fancies of Myrtilla.

' You've heard me, Sir,  
 In my young fancy picture out a world,  
 Such as our present-timed, unfinal eyes,  
 Knowing but what they see,—and not even that,—  
 Might gather from the best of what's before them,  
 Leaving out evil as a vexing thorn,  
 Whose use they know not ;—

*2nd Shep.*                    Such a world, you say,  
 This change appears ?

*Myrt.*                    I do, it seems to me,  
 In it's fresh whisper, and delighted eye,  
 And all this burst of out-o'-door enjoyment,  
 Just like a new creation.—Spring and Summer  
 Married, and Winter dead to be no more.  
 Was ever so much horror, at the best,  
 Follow'd by such a time,—change, wondrous change  
 In what has busied all your talk by the way,  
 And with it all this luxury,—flowers, blossoms,  
 And heaps of leafiness on every side  
 About and overhead with beams between,  
 And quick-voic'd birds that steep the trees in music,  
 Green fields, and crystal waters, and blue skies,  
 With here and there a little harmless cloud  
 That only wants a visible cherub on it  
 To ride its silver, — happy human beings  
 O'er taking us mean time at every step  
 With smile that cannot help itself, and turning,  
 As they pass quick, with greeting of the day,  
 Exchanging blessedness :—Oh sir, Oh father,  
 There's such a look of promise all about us,  
 A smile so bidding, something that almost  
 Seems to say yes to what the tip-toe heart,  
 Hanging on Nature's neck, would ask of her,  
 Even to the raising of a buried joy,  
 That I could fancy—but—for give me, pray,  
 For talking of those things.' pp. 31—33.

We must give one more touch from the earthly part of the poem. It has something in it exquisitely touching. Philaret, the husband of Myrtilla, returns almost unhoped-for from the wars; and, on hearing of the kindness of his wife, during his absence, to his old father, breaks out into the following expressions of tenderness.

' Did she do so? Did you do thus, my best  
 And tenderest heart,—my wife?—May heaven for this,  
 If only this, bring out that cheek again  
 Into its dimpled outline,—Heaven for this  
 Cool the dear hand I grasp with health and peace,  
 Bless thee in body and mind, in home and husband,—

And when old age, reverencing thy looks  
 In all it can, comes with his gentle withering,  
 Some thin and ruddy streaks still lingering on thee,  
 May it, unto the last keep thee thy children,  
 Full-numbered round about thee, to supply  
 With eyes, feet, voice, and arms, and happy shoulders,  
 Thy thoughts, and wishes, books, and leaning-stocks,  
 And make the very yielding of thy frame  
 Delightful for their propping it.—Come, come,  
 We will have no more tears.'—pp. 35, 36.

Liberty at length descends; and the four ‘spirits of the nations,’ the Prussian, Austrian, Russian, and English genii, successively enter, and are welcomed by her in appropriate speeches. Peace is then invoked by some of the spirits of Liberty, who introduces, with a profusion of sweet songs and gorgeous imagery, Music, Painting, and Poetry. Then enter, with appropriate pageantry and attendants, Experience and Education. After this, Peace invokes Ceres in the following simple and beautiful song.

#### THE FOURTH SONG OF PEACE.

O, Thou that art our Queen again  
 And may in the sun be seen again  
 Come, Ceres, come,  
 For the war's gone home,  
 And the fields are quiet and green again.

The air, dear Goddess, sighs for thee,  
 The light-heart brooks arise for thee,  
 And the poppies red  
 On their wistful bed  
 Turn up their dark blue eyes for thee.

Laugh out in the loose green jerkin  
 That's fit for a goddess to work in,  
 With shoulders brown,  
 And the wheaten crown  
 About thy temples perking.

And with thee come Stout Heart in,  
 And Oil, that sleeps his cart in,  
 And Exercise,  
 The ruddy and wise,  
 His bathed fore-locks parting.

And Dancing too, that's lither  
 Than willow or birch, drop hither,  
 To thread the place  
 With a finishing grace,  
 And carry our smooth eyes with her.' pp. 63, 64.

We cannot but add the trio and chorus in which Ceres is welcomed.

‘TRIO AND CHORUS.’

‘ All joy to the giver of wine and of corn,  
With her elbow at ease on her well-fill’d horn,  
To the sunny cheek brown,  
And the shady wheat crown,  
And the ripe golden locks that come smelling of morn.

*Stout Heart.* ‘Tis she in our veins that puts daily delight;

*Toil.* ‘Tis she in our beds puts us kindly at night;

*Exercise.* And taps at our doors in the morning bright,

*Chorus.* Then joy to the giver, &c.

We’ll sling on our flasks, and forth with the sun,  
With our trim-ancled yoke-fellows, every one :  
We’ll gather and reap  
With our arm at a sweep,  
And oh ! for the dancing when all is done ;

*Exercise.* Yes, yes, we’ll be up when the singing bird starts ;

*Toil.* We’ll level her harvest, and fill up her carts ;

*Stout Heart.* And shake off fatigue with our bounding hearts,

*Chorus.* Then hey for the flasks,’ &c. pp. 67, 68.

‘CHORUS OF A FEW VOICES MALE AND FEMALE.’

‘ And see, to set us moving, here is Dancing here,  
With the breezes at her ankles, and her winsome cheer,  
With her in-and out deliciousness, and bending ear ;  
Nay, trip it first a while  
To thine own sweet smile,  
And we’ll follow, follow, follow to thee, Dancing dear.’ p. 67.

The pageants are here on a sudden interrupted by the hasty entrance of ‘ a sable genius with fetter-rings at his wrists, a few ‘of the links broken off.’ He has been disturbed by dreams of still impending evils, but is sent away re-assured by the promises of Liberty. The poem closes with the goddess’s ‘ wisest contrast,’ the pageants of true and false glory.

Such of our readers as measure merit by length, breadth, and thickness, will think that we have dwelt too long on this unpretending volume; but we feel it necessary to apologize to our more imaginative readers, for so soon letting it out of our hands. It has given us infinitely more pleasure than many a handsome quarto from more fashionable pens. Indeed we know not that a thing of such continued and innocent fancy, so finely mixed up with touches of human manners and affections,—a poem, in short, so fitted for a holyday hour on a bright spring morning,—has ever come under our critical cognizance.

*Art. XIII. A Charge delivered to the Clergy of the Diocese of London, at the Primary Visitation of that Diocese in the year 1814. By William, Lord Bishop of London. 4to. pp. 24. Price 2s. 6d. Payne and Foss, 1814.*

IT was not with the feeling of mere curiosity that we sat down to the perusal of this primary Charge. The time is, indeed, past, when we should have attached any great political importance to productions of this nature, or when we should have contemplated as a subject of very deep anxiety, the appointment of a new dignitary to fill the metropolitan See. But some favourable prepossessions which we believe had generally obtained, in reference to the character of the successor of Bishop Randolph, operated on our minds so as to induce the anticipation of something more than ordinarily interesting in the contents of this Episcopal Manifesto.

This anticipation, however, was somewhat lowered, and our feelings were mingled with disappointment, on meeting in the first page with so bold and highly wrought a panegyric upon the late Bishop. We were disposed to concede much to the probable influence of private friendship, political decorum, or Episcopal consistency; but still, from the only opportunities with which the public were favoured of estimating the character of his predecessor, we were certainly not prepared to hear that 'From the extent and accuracy of his knowledge, and the vigour of his intellect, matured by experience, yet not impaired by the decays of age, his elevation was naturally regarded as pregnant with the happiest results to the interests of his peculiar province, and of the church at large:' and that 'his character was such as to justify the most sanguine expectations.' But we are left at no loss to conjecture in what manner this excellence of character developed itself, which rendered his elevation to the Episcopal dignity so desirable and salutary a measure.

Dr. Howley proceeds.

' From the period of his first entrance on the higher departments of the Church, he opposed a determined resistance to the spurious liberality, which, in the vain desire of conciliation, increases division and multiplies heresy, by palliating the guilt of schism, or by diminishing the number and undervaluing the importance of doctrines essential to Christianity. The principal aim of all his labours was the maintenance of sound doctrine and the security of the Established Church, which he justly considered as the bulwark of pure religion, 'the pillar of divine truth.' To this conviction deeply rooted in his mind, must we attribute his jealousy of innovation however specious, his vigilance in exposing the tendency and checking the growth of opinions or practices, which even by remote consequence might unsettle the faith of the inexperienced, or introduce

confusion and disorder into the Church. His endeavour to replace Ecclesiastical discipline on its ancient footing, to *recover the rights and assert the legitimate authority of the Spiritual Governor*, originated in the same views. For he had been taught by the records of antiquity, no less than the deductions of reason, that the prosperity of our institutions depends on the attention to the spirit of the laws, and that the vigour of discipline is relaxed, and its benefit lost, by weakening the hands, *and fettering the discretion of the ruling power*. In pursuance of this wise policy, he manifested an inflexibility of resolution, a firmness of spirit, which could neither be daunted by clamour nor discouraged by resistance; a perseverance in labour which was never relaxed or interrupted by disgust or lassitude. In proof of the judgement which directed his views, and the zeal which animated his exertions in matters of general utility, we have only to cite his effective co-operation with other distinguished prelates, in establishing the National system of education, and his paternal attention to the numerous cions of this institution, which sprang beneath his fostering care in every part of the diocese.' pp. 1, 2.

As a delineation of the character of Dr. Randolph, simply, we should not have thought it worth while to occupy our pages with this extract, but our readers will perceive that it contains by implication something more than this. The sentiments of his biographer are pretty distinctly conveyed to us: the language he has employed seems to designate the standard by which he would regulate his own conduct, and the praise which he would himself emulate. In this point of view, the portrait of a Bishop of the Established Church of England, in the nineteenth century, drawn by his Episcopal successor, may form a document of some interest; and the New Testament scholar will not fail to perceive its accordance with the distinguishing excellencies, tempers, and qualifications of a primitive overseer of the flock of Christ.

The Charge itself, we are sorry to say, is in perfect consistency with this specimen, and, except for its grammatical correctness and elegance of diction, is such as might have emanated from his model, and predecessor. The contents divide themselves into two parts: the first respects 'considerations of domestic prudence,' the recent statutes relating to the residence of the Clergy, to Stipendiary Curates, &c. On this subject the Bishop, in vindicating the character of some of the non-resident clergy, who had been among 'the objects of attack,' takes occasion to observe, that

'Whilst they stood acquitted of criminality, they have been deficient, it must be allowed, in that reasonable care of their own interest, which, in the complicated relations of civil life, becomes a duty to society, of stronger obligation, perhaps, on the Ministers of the Gospel, than on any other class of men.' p. 6.

The second part of the Charge treats of ‘concerns of universal importance to the interests of the Christian world,’—the Bishop should have added, so far as it is comprised within his Majesty’s dominions ; for the general burden of his remarks, is—the Church (of England) is in danger, a cry which cannot be supposed to excite much alarm, or sympathy beyond the reach of the Archiepiscopal crosiers of England. Unitarianism and infidelity are represented as among the sources of the apprehended danger ; and indeed in this part of the Charge there are some judicious observations, wearing, also, an appearance of candour, which we should have been happy to have seen extending through the whole of his remarks. It is not his intention, the Bishop observes—

‘To wound the feelings of the conscientious Unitarian, who, while he rejects its peculiar dogmas, admits the general truth of Christianity. But I do not hesitate to aver my conviction, that the profession of Unitarian tenets affords a convenient shelter to many, who would be more properly termed Deists, and who, by the boldness of their interpolations, omissions, and perversions, by the indecency of their insinuations against the veracity of the inspired writers, by their familiar levity on the awful mysteries of religion, and their disrespectful reflections on the person and actions of their Saviour, are distinguished from real Unitarians, and betray the true secret of the flimsy disguise which they have assumed as a cover from the odium of ‘avowed infidelity’ ’ p. 15.

From this subject his Lordship proceeds to consider ‘the dangers which threaten the peace of the Church from an opposite quarter ;’ and we thank his Lordship for thus characterizing the dangers arising from Dissent. That the subversion of the Establishment, however, ‘is the ultimate object,’—he does not say, ‘of rational and sober *Dissenters* of any denomination ;’—

‘But of that promiscuous multitude of confederated sectaries who have imbibed the spirit of malignant dissent, which in the prosecution of hostility against the established faith forgets its attachment to a particular creed ; there is the strongest reason to believe.’ p. 18.

The purport of the remainder of this Episcopal Address, may be conjectured from these extracts. The first thing which will strike the intelligent reader, on the perusal of the contents of this charge, is, that it is of a character altogether political. The subjects of his Lordship’s fears and anxieties, his depreciation or desire,—the motives by which he enforces his exhortations on his clergy, are all, in their primary references, of a secular nature. If he inculcates on them ‘activity, earnestness, and zeal,’ it is ‘to meet the exigencies of the occasion,’ ‘to disconcert the projects

of adversaries ever ready to take advantage of their 'negligence.' There may be a hint or two of a higher object, but the tenor of the Address is unequivocally in this spirit. His Lordship appears to consider his elevation to the Ecclesiastical peerage, as requiring from him, in gratitude or in consistency, a zealous maintenance of the interests of the Establishment in precedence, if not in exclusion, of all higher interests, except so far as they are identified, in his conception, with the Establishment itself. It is true that he speaks of 'the necessity of permanent fences for the protection of the flock, of regular channels for the distribution of the living waters,' as a security against 'the alternations of zeal and the fluctuations of opinion,' implying by this language a remote reference to the interests of Christianity; but nothing, we think, can be more evident, than that his Lordship's ideas of beneficially promoting the interests of Christianity, are confined to upholding the Church of England as by law established.

The next observation which will be suggested by the perusal of this Charge, is, that it breathes throughout a spirit of determinate hostility against the whole body of Dissenters, which he characterizes as forming, with a saving clause in favour of the rational and sober, 'a dangerous faction,' united in a confederacy against the Church, and animated by a spirit of malignity. Dissenters, as such, seem to be the objects of his Lordship's antipathy; a sort of natural enemies, whose active attack is to be met, by correspondent demonstrations of hostile vigilance on the part of the clergy. That any motive of a pure and imperious nature,—that either reason or conscience, prevailingly actuates those of his fellow countrymen who dissent from the Episcopal Church, seems not to enter into his Lordship's conception: still less that the radical principles of civil liberty and personal accountability are involved in the question of Dissent, and form the very basis of Nonconformity. The utmost latitude of his candour, comprehends a 'respectable description of men,' who are represented as unintentionally seconding the views of this faction, from a mistaken 'indifference to ordinances and forms;' who are, therefore, Dissenters from accident, or want of fixed sentiments as to the circumstantialis of religion, that is, not from principle, but from no principle, and are made the unsuspecting tools of a political party. This exception, however, is not to be allowed to influence the policy of the Clergy. 'Every populous village, unprovided with a national school, must be regarded as a strong hold abandoned to the occupation of THE ENEMY!' and who this enemy is, the context leaves us at no loss to conjecture. 'Infidelity and fanaticism' are combined in unnatural league against

the national faith, and in the prosecution of their hostility, the attachment of the promiscuous multitude 'to a particular creed' is forgotten. But the parishioners of his Lordship's clergy are 'to learn to regard the pretences and artifices of corrupt or illiterate teachers with indifference or disdain:' a disdain which those illiterate teachers will know how to repay, in the spirit of the Gospel, with unfeigned pity and benevolence.

Let us not be unjust, however, in attributing to his Lordship, as a personal charge, sentiments which he has imbibed only in common with his Episcopal brethren, and which we are persuaded he holds in unfeigned sincerity. These prejudices respecting Dissenters, form an article of traditional belief, which is as implicitly adopted by the dutiful sons of Alma Mater, as any other established notion respecting the Ecclesiastical polity of their country. The name of sectary is the earliest subject of aversion or ridicule to the candidate for holy orders: an indefinite terror of schism grows up within him during the whole of his Academic progress, till it attains the full power of an instinct; and by the time he assumes the lawn and mitre of Episcopacy, he has learned to concentrate all his notions of religious duty in opposition to the puritans, fanatics, or sectaries, who are encompassing the Establishment with every engine of open or insidious mischief, and plotting to undermine its sacred foundations.

In reply then to the question which has often been put to us,—do the representations respecting the character and principles of Dissenters, which obtain currency, among the higher orders of the clergy especially, and which lay the foundation for so much illiberal enmity and alarm, originate in misapprehension or in party spirit?—we have no hesitation in expressing our conviction, that the principal source of those misrepresentations, is ignorance. The higher classes generally, and especially the endowed clergy, are as utterly uninformed in regard to the real state of religion in this country, and more particularly of the Dissenters as a religious body, as they are of the subdivisions of religious opinionists in Russia or in China. A great proportion, indeed, have scarcely any idea of religion itself, but as a political ordinance, or as a subject of historical belief; and nothing could be more foreign from their feelings and habits of association, than the exercise of individual judgement in matters connected with the public maintenance of Scriptural truth, as a primary duty founded on personal responsibility, as well as an unalienable right. The reception of the Gospel, as an act of sincere faith, the result of a new moral principle, and in fact, the whole of Christianity itself, as an experimental system, is to many of the well informed, the learned, and the polite, a

mystery or “foolishness :” nor is there any thing in the education or habits of the clergy, to lead us to suppose that they have necessarily clearer or more just notions upon this subject. There is, however, another large and more truly respectable class, who add to a tolerably correct knowledge of the doctrines of the Articles and Homilies, a faithful discharge of their professional duties, and it is to persons of this description we allude. Their education and habits have removed them entirely, perhaps, from intercourse with intelligent Dissenters; and having neither motive nor inclination to examine their principles, it should create no wonder if they do not understand them. They have been probably taught, at school or at college, to consider ‘the great rebellion,’ by which the blessed martyr Charles I. was dethroned, as the result of a fanatical combination of sectaries, leagued against Church and State; and the old fable of the Wolf and the Lamb still continues in force with respect to the supposed descendants of the authors of those troubles. Neale's History of the Puritans, is a book not much studied in Universities; and we question whether the Nonconformist's Memorial is to be found in a College library. It might be supposed, that afterwards, on their entering upon life, the numbers of the Dissenters, the high literary celebrity of some of their Ministers, and the incontestable efficacy of their preaching, might, even as a subject of political economy, engage their impartial attention to the subject, and perhaps conciliate their respect for so large a class of their fellow subjects. But before this time arrives, the mind has provided itself with opinions which it does not care to have disturbed, and reposing on the bosom of authority, it contentedly devolves its doubts and scruples on those who, it is supposed, assuredly know best. The avenues of information, too, become closed by the formation of habits and connexions, no less than by the growth of prejudice; and the only tidings which reach the incumbent faculty, come in the shape of indefinite alarm.

So completely does this want of information prevail, respecting the subdivisions of the religious world, the distinguishing tenets of different sects, and their relative numbers, that we have good reason for believing, that many of the more pious among the clergy, are really impressed with the persuasion that the greater part of the Dissenters secede from the Church on account of a difference of doctrine, and that Socinians and Antinomians constitute by far the most numerous classes. They have no idea of the accordance of sentiment and purity of doctrine, in all essential respects, which characterize the great body of what are termed Orthodox Dissenters, and that even the doctrines of Calvinism, as held and

preached by their acknowledged Ministers, are divested of those systematic and technical peculiarities, by which their adaptation to the ends of preaching, is frequently estimated. We feel persuaded, that if many of this respectable class would exercise half only of the curiosity and half of the diligence of investigation, which they bestow upon the internal policy and opinions of foreign nations, in ascertaining the real dispositions, sentiments, and beneficial exertions of the Dissenters at large, not only would their peace of mind be promoted by the dissipation of a thousand shadowy apprehensions, but they would feel a benevolent pleasure in discovering how much good is going forward by means of a multitudinous agency, whose exertions had not been taken into account in their philanthropic calculations. They would doubtless rejoice to hear, that those who did not follow in their company, were efficiently employed in casting out devils in the name of their master; and they would learn to think that whosoever was not against them, might be considered as on their part.

The only evil which we can imagine to arise from this juster appreciation of the character and objects of the sectaries, would be, that 'the exigences of the occasion' being diminished, the clergy of the diocese of London, to go no further, might be in danger of relapsing into negligence, as the strongest motive for exertion urged upon them by Episcopal authority, would be proportionably weakened.

One circumstance which may have led to the prevailing supposition of the general heterodoxy of modern Dissenters, is, that the clergy, for want of better information, have been apt to attach the character of some one popular, perhaps notorious character, to a whole body or an imagined sect. Any man that preaches without the walls of a Church, is registered in the Bishop's books as a Dissenter, and takes out his license accordingly. Thus Huntingdon, and Tozer, and every miserable, self-deluded fanatic, (for the term has its appropriate meaning,) may be conveniently termed Dissenting teachers; and their followers, Dissenters of course, though they may have been but yesterday the regular attendants of a parish Church, are arrayed into a new army of malignant confederacy against the Church. On the other hand, the recent demonstrations of proselyting zeal and literary industry, which have been manifested on the part of the Unitarians, who lose no opportunity of attracting publicity, and of giving a specious importance to their proceedings, have alarmed many well meaning persons, for the safety of all pious believers unprotected by the fence of an Establishment. This idea of the predominance of Socinian tonets, has, we believe, received accidental countenance from a

circumstance to which we hope we shall be excused for adverting. It is with no disrespect for the individual alluded to, that we notice the fact, that one of the leading representatives of the Dissenters in Parliament is generally supposed to have embraced the Unitarian system. In the mean while, the silent diligence of thousands of pious labourers in the vineyard of God, among the Calvinistic Non-conformists, unregistered in the gazettes of literary or political celebrity, undiplomatized, unbenedicled, unknown but in the narrow circle of their duties, form no item in the calculations of the Ecclesiastical economist: or the populous village, which is the scene of their unambitious exertions, shall be designated, ex cathedra, as 'a strong hold abandoned to the occupation of the enemy.'

One remark, however, we would wish, if possible, to convey to the right reverend Author of the Charge before us: yet as it is not likely, without the favourable interposition of Dean, or private Secretary, these pages will ever attract his attention, we must content ourselves with urging it in the form of general admonition. Before either lords or gentlemen think themselves authorized to charge on their fellow citizens and fellow countrymen who may dissent from the Established Church, attempts tending to the subversion of that Church, or any political project, as their ultimate aim, they will do well to produce some document, something more substantial than supposed tendencies, or suspected views, as a foundation for their accusation. *If* the charge does not originate in a degree of ignorance scarcely excusable in any situation, it must arise from the most unchristian and dishonest party spirit. Do these gentlemen wish for information? There are, surely, publications enough, from which to extract their evidence. Of one periodical publication alone supported by one particular denomination of Dissenters, (for such the Wesleyan Methodists must be termed), there are regularly sold between 20 and 30,000 copies; of another monthly publication decidedly supported by 'the Dissenting interest,' above 20,000; and of a third, more recently established, upwards of 5,000. Now these are, it must be confessed, formidable organs of sedition and heresy, and they cannot fail to be employed as a means of disseminating sentiments of malignant hostility against the Episcopal Church. The ultimate views, the leading objects of the sectaries, may doubtless be discovered in the pages of these works. They have been heretofore only supposed to be the repositories of fanatical error and impiety. We do not recollect that either the Barrister, or the Edinburgh Reviewer of Ingram on Metho-

dism, brought any other charge against them ;—but surely the seeds of malignant hostility must, if any where, be apparent in publications of so miscellaneous a character. Symptoms of the alleged confederacy among the different parties, also, who in the prosecution of their hostility, forget their ‘ attachment to a particular creed,’ must be discernible on collating their contents. But if the investigation should, strange to say, terminate in no such discoveries, their accusers will have no resource, we fear, but to take refuge with the curate of St. John's, Hackney, in latent tendencies and historical parallels, and these must furnish the **Demonstration** !

That in the avowed opinion of many whom we should class among the most rational and sober Dissenters, the Episcopal hierarchy of the Church of England is an Anti Christian institute, which will eventually share in the downfall of the mystical Babylon, we do not wish to deny or to conceal : but to found upon this a suspicion of any political design or any personal feelings of hostility against the Church, with the clergy and members of which they are perhaps living on terms of the most affectionate intimacy, would be no less absurd than injurious. The only weapon they would ever raise against that Church is the sword by which Luther conquered,—the Bible, and if this can overturn the Church, it is not doubtful whether it ought to stand. But the event they leave, without anxiety, in the counsels of that Allwise Providence, who will choose, in the appointed time, his own instruments, and be his own Interpreter.

One thing, in conclusion, is we think, deducible from the ignorance and misrepresentation which so generally prevail with regard to the principles of Nonconformity, and of religious liberty ;—that it is the bounden duty of all who call themselves Dissenters, and who feel the value of privilege which their fathers died to secure, to take every proper occasion, *without hostility* but without disguise, of making these principles understood, and to separate from all party or political motives, the firm but courteous maintenance of their religious rights. Integrity abhors all compromise : Charity requires none. The question of Dissent is no speculative, unimportant subject. The time has been, (such a time may again occur,) when Dissenting Colleges and Dissenting Pulpits were the only depositaries of the doctrines of the Reformation of the Church of England herself. No conviction is more firmly impressed on our minds than that, in this country, Dissenters are the best security of the constitution itself, and the most effective safeguard of the national prosperity.

## ART. XIV. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

That valuable Work which was first published in 1777, by the late Dr. Gibbons, under the title of Memoirs of eminently Pious Women, and again reprinted in 1804, with the addition of several new lives, is now in its progress through the press. The original Work will be carefully corrected in this new Edition. The Memoirs annexed in the reprint of it will be retained, and a new volume will be added, containing accounts of pious and celebrated Females, most of whom have died, within a few years past. The whole will be comprised in 3 vols. 8vo. embellished with eighteen portraits, elegantly engraved by Hopwood, and edited by the Rev. Samuel Burder, M.A. Lecturer of Christ Church, and Author of Oriental Customs.

Proposals have been issued for publishing, by Subscription, for the benefit of the Author's Widow and Family, a History of Whitby, and the Abbey of Streonshalh, with a statistical Survey of the adjacent Country, to the distance of twenty-five miles; comprehending a historical account of Mulgrave Castle, and other remarkable Buildings; a description of interesting Antiquities; the Mineralogy, Botany, Natural History, and Agriculture of the District; a view of its Manufactures and Fisheries; a few Biographical Sketches; and some Observations on the Manners and Customs of the Inhabitants. (Illustrated with Engravings.) By the late Mr. R. Winter, completing by the Rev. G. Young, with the Assistance of Mr. J. Bird. The price of the Volume in boards will be 12s. to Subscribers, to be paid on delivery. A few copies will be printed on royal paper, with proof impressions of the plates, price 18s.

Mr. Grainger, surgeon in Birming-

ham, will soon publish a work on a New Mode of Opening the Bladder, in certain obstructions of the urethra and prostrate gland.

Mr. G. J. Guthrie, of the Royal College of Surgeons, has a work in the press, in octavo, On Gunshot Wounds of the Extremities, illustrated by plates.

The Memoirs and Confessions of Thomas Ashe, esq. author of the Spirit of the Book, are printing in three vols.

Mr. Edmund Boyce will soon publish the Belgian Traveller, or a Guide through the United Netherlands, with an account of its history, products, &c. illustrated by a map, including the roads.

Mr. Black is translating from the German, and will shortly publish, Schlegel's Course of Dramatic Lectures, in 2 vols. 8vo.

Dodsley's Annual Register, for 1814, will be ready for publication in a few weeks.

Memoirs of Oliver Cromwell and his Children, supposed to be written by himself, will soon make their appearance.

Two works by M. de Chateaubriand will shortly be published: Recollections of Italy, England, and America; and an Essay on Revolutions, ancient and modern; each in an octavo volume.

Memoirs of Abbé Edgeworth, containing letters to the Abbé and his brother from Louis XVIII., are preparing for the press by one of his nearest surviving relations.

A Historical Account of Louis-Antoine-Henri, of Bourbon-Condé, Duke of Enghien, Prince of the blood royal of France, translated from the French of the Abbé de Bouvens, is preparing for publication.

Scripture Biography, and History of the Old and New Testaments; with an account of the manners and customs of the Jews, and the rise and progress of Christianity, by Claude Fleury, is in the press, embellished with twenty-four engravings.

Mrs. Grant has in the press, Popular Models, and Impressive Warnings, for the Sons and Daughters of Industry.

Dr. Pinkard is preparing a new edition of his Notes on the West Indies, with considerable alterations and additions, in two volumes.

A new edition of Mr. Kett's Elements of General Knowledge, with corrections and additions, is in the press.

Mr. Daniel Herbert will soon publish an improved edition of his Hymns and Poems.

Dr. Kentish is preparing a new and greatly improved edition of his Essay on Burns.

A new edition of Wright's Court Hand Restored, with considerable improvements, will soon appear.

The Anatomical Plates of the Human Gravid Uterus, by the late William and John Hunter, with accurate descriptions, are preparing for republication.

A new edition of Sir George Buck's History of Richard the Third is now first printing entire, from the original MS. with an appendix of notes and documents, by Charles Yarnold, esq. in a quarto volume.

Professor Jamieson, has just published a new edition of Cuvier's Theory of the Earth, with considerable additions.

Observations, Anecdotes, and Characters of Books and Men, by the late Rev. Joseph Spence, with notes by the late Edmund Malone, esq. and additional illustrations by the Rev. W. Beloe, will soon appear in an octavo volume.

Mr. Robert Johnson, A.M. F.L.S. has in the press, Travels through Russia, Poland, along the southern shores of the Baltic, and the track of Buonaparte's campaigns of 1812-13; to be illustrated by thirty coloured engravings.

Mr. B. G. Thornton, lecturer on astronomy and botany, has in the press, the Heavens Surveyed, or Science of Astronomy made easy, illustrated by copper-plates.

Sir James Fellowes will soon publish, Reports on the Pestilential Fever of Spain in 1800; with an account of the Fatal Epidemic at Gibraltar in 1804,

and of the last two at Cadiz in 1810 and 1812.

James Moore, esq. of the Royal College of Surgeons, has nearly ready for publication, the History of the Small-pox.

Thomas Campbell, esq. author of the Pleasures of Hope, has in the press, in four post octavo volumes, the Selected Beauties of British Poets, with lives of the poets, and critical dissertations.

Mr. J. Dunkin is printing the History and Antiquities of Bromley, in Kent, extracted from the best authorities.

Mr. T. Dunkin will soon publish the History and Antiquities of Bicester, in Oxfordshire; with an inquiry into the history of Alcester, a city of the Dobuni.

Dr. Ronalds, of Coventry, is preparing a translation of the celebrated little work of Cabanis, On Certainty in Medicine.

Just published, in 2 vols. 8vo. price 11. 1s. The (by Permission) Royal Military Calendar. [Containing the Services of every General Officer in the British Army, from the Date of their first Commission. With an Appendix, containing an Account of the Operations of the Army on the Eastern Coast of Spain in 1812-13. By J. Philippart, Esq.

On the 1st of April was published, price 5s. A Sketch of the New Anatomy and Physiology of the Brain and Nervous System of Drs. Gall and Spurzheim, considered as comprehending a complete System of Zoonomy. With Observations on its Tendency to the improvement of Education, of Punishment, and of the Treatment of Insanity. Reprinted from the Pamphleteer, with Additions. By Thomas Forster, F.L.S.

Mr. Philippart has, in the press, a Work, entitled, "Dispositions, Military and Political, of Buonaparte," which will contain a correct narrative of all the late important events.

Preparing for the Press, Letters from Westmoreland, containing Fringe and Tassels, and a few Stitches in the Side, for the New Covering of the Velvet Cushion.

In a few days will be published, in 8vo. the Rev. Wm. Cormack's Account of the Abolition of Female Infanticide in the Guzerat.

The Rev. John Jebb has a Volume of Sermons in the Press, which will appear almost immediately.

The following Works are nearly ready for publication:—

The White Doe of Rylstone, or, the fate of the Nortons, a Poem. By William Wordsworth.

Lives of Edward and John Philips, Nephews and Pupils of Milton, including various particulars of the Literary and Political History of their Times. By William Godwin, with Portraits, in one vol. 4to.

A Visit to Paris, in 1814. Being a Review of the Moral, Political, Intellectual, and Social condition of the French Capital: including descriptive Sketches of the Public Buildings, and the Monuments of Art which it contains; Remarks on the effects of these great Works, and the Institutions of Paris, on the National Taste and Thinking; Observations on the Manners of the various Classes of its Society; on its Rulers and Public Men; on its Political Opinions; on the present state of French Literature; and on the Dramatic Representations in the French Metropolis. By John Scott, Editor of the Champion, a London Weekly Political and Literary Journal. In one Volume, Octavo.

A Series of Illustrations for the Lord of the Isles, a Poem. By Walter Scott, Esq. From the Designs of Richard Westall, Esq. R.A. Which will be engraved in the first style of excellence by the best Engravers. Twenty-five copies will be taken off on India Paper. A very limited Number of Proofs will be printed in quarto. As the Impressions of the Proofs in Quarto, and the Prints in Octavo, will be delivered in the order they are subscribed for, those Persons who wish to possess either, will please to send their Names to the Publishers, through the medium of their respective Booksellers.

Letters from a Medical Officer at-

tached to the Army under the command of Field Marshal the Duke of Wellington, during the Campaigns of 1812, 1813, and 1814, addressed to a Friend in England, 1 vol. 8vo.

Travels of Ali Bey, in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, between the years 1803 and 1807. Written by Himself, and translated into English. In 2 volumes, 4to, illustrated by about One Hundred Plates.

Poems, by Robert Southey, Esq. a new edition, in three volumes, foolscap, 8vo. including the Metrical Tales, and some Pieces never before published.

An Account of the Kingdom of Cabul, and its dependencies in Persia, Tartary, and India: comprising a View of the Afghaun Nation, and a History of the Doorraunee Monarchy. By the Hon. Mountstuart Elphinstone, of the Hon. East India Company's Service, Resident of the Court of Poona, and late Envoy to the King of Cabul, with coloured plates of the Costume of the Country, and a map of the Kingdom. In Quarto.

The Speeches of the Rt. Hon. Charles James Fox, in the House of Commons, from his Entrance into Parliament in 1768, to the Year 1806. With Memoirs, Introduction, &c. In 6 Volumes octavo.

Commentaries on some of the most Important Diseases of Children. Part the First. Containing Observations on the Mortality of Children, on Diet, Dentition, Convulsive Affections, Inflammation of the Brain, Hydrocephalus internus, and Epilepsy. By John Clarke, M.D. &c. in one vol. royal 8vo.

In Mr. Valpy's press, and nearly ready for Publication, Exercises in Latin Prosody, or an Introduction to the Scanning and Writing of Latin Verse.

## ART. XV. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Historical Memoirs of My Own Time. Part the First, from 1772 to 1780; Part the Second, from 1781 to 1794.

By Sir N. William Wraxall, Bart. With a Portrait of the Author. 2 vols. 8vo. 26s. boards.

The Life of Philip Melancthon; comprising an Account of the most impor-

tant Transactions of the Reformation. By F. A. Cox, A.M. of Hackney. Embellished with a full length Portrait, and a fac-simile of his Hand-writing. 8vo. 14s. boards.

#### CLASSICAL LITERATURE.

*Successivæ Operæ*; or, Selections from Ancient Writers, sacred and profane, with Translations and Notes. By the Rev. H. Meen, B.D. Author of Remarks on the Cassandra of Lycophron. 8vo. 5s. sewed.

#### EDUCATION.

A Grammar of the English Language. To which is added, a Series of Classical Examples of the Structure of Sentences, and Three important Systems of the Time of Verbs. By the Rev. J. Sutcliffe, 2s. 6d. bound.

A Gazetteer of the most Remarkable Places in the World; with brief Notices of the principal Historical Events, and of the most celebrated Persons connected with them; to which are annexed References to Books of History, Voyages, Travels, &c. By Thomas Bourn, Teacher of Writing and Geography. Thick 8vo. Second Edition, corrected and greatly enlarged. Price 18s. bound.

A Compendious Dictionary of the Latin Tongue; for the Use of Schools. By Alexander Adam, L.L.D. late Rector of the High School of Edinburgh. Second Edition. To which are added an English and Latin Dictionary, and an Index of proper names. 18s. bds.

#### GEOLOGY.

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